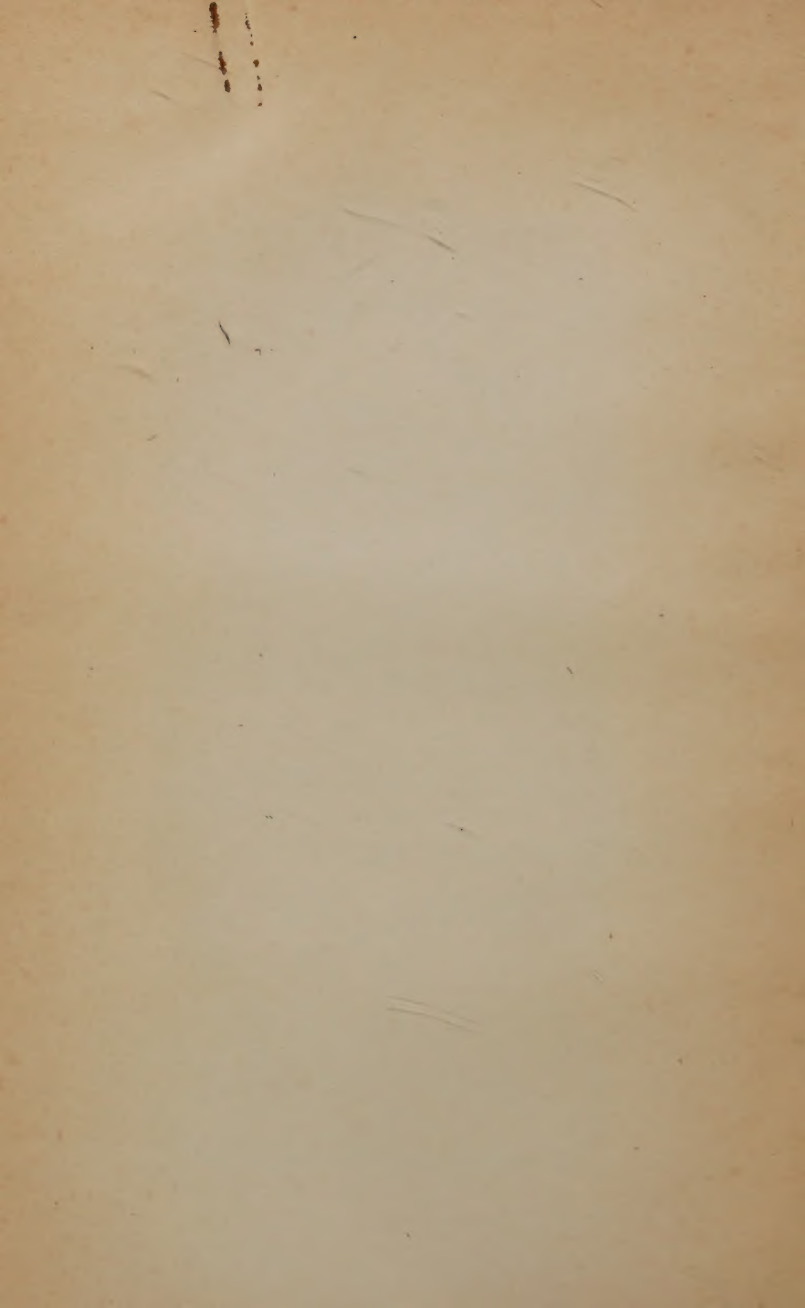




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CHRISTIAN MOVEMENT

JAPAN & FORMOSA

THE GOSPEL OF CHRIST IN THE
EASTERN ISLANDS

BY J. H. B. B. B.

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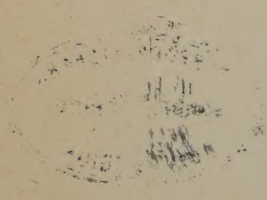
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The Japan Christian year book

THE JAPAN MISSION YEAR BOOK

**THE
CHRISTIAN MOVEMENT**

**IN
JAPAN & FORMOSA**

**A YEAR BOOK OF CHRISTIAN WORK
TWENTY-SIXTH ISSUE**

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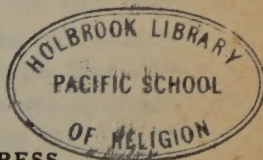
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FOREWORD

The editors send forth the Twenty-Sixth annual volume of the Japan Mission Year Book with the sincere hope that it may not be entirely unworthy to rank with its noble predecessors. The new title appears for the first time on the cover of the book. The editors have tried to keep in mind the thought of a Year Book. That they have not always succeeded will be evident to anyone even upon a cursory reading of the book. Instead of a general survey written by the editor-in-chief, the first section of the book this year is composed of a number of articles written by prominent Japanese. It is to be regretted that the survey of Buddhism which was to have been written by Dr. K. Watanabe was not forthcoming in time to be published in this volume. Perhaps the most unsatisfactory section of the book is the statistical record. The manner of tabulating statistics differs so greatly in the various churches that it is exceedingly difficult to make this part of the book absolutely reliable. The missionary directory has been corrected up through May and is therefore as accurate as it can be made under the circumstances. Unstinted thanks are due to all who have gladly contributed of their time and energy towards the compilation of this volume.

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JAPAN

PART I

GENERAL SURVEY

CHAPTER I.

JAPAN'S FOREIGN RELATIONS IN 1927

S. Okuyama

It is the writer's hope in this article to give a brief resumé of the multitudinous international relationships during 1927 of Japan as a member of the family of nations. Due to the limited time and space available he will necessarily have to be satisfied with a few running remarks on the "high-spots" so-to-speak of her foreign affairs.

Japan's Relations with the League of Nations

The accession of Germany to the League of Nations which took place in September, 1926 was an epoch making event in the history of the world. It signaled the resumption of natural relationships between nations, although there are a few countries which still remain outside the pale of the full comity of nations.

The League of Nations naturally must be pointed out as one outstanding international body in this connection. It is not to be misunderstood as a super-state, for it is an institution having the peace of the world, as its cardinal *raison d'être*, particularly the peace among its members.

I need not recall here that Japan, as a permanent member of the Council, has played an important rôle in the short history of its existence. I need only refer to the part played by Viscount Ishii, formerly Japanese Ambassador in Paris and representative of Japan in this august body. It was at the time when the division of Upper-Silesia in 1922, the smoke of bitter struggles having not quite cleared, and the knotty question of the Corfu occupation by Italy in 1923, were discussed. On both of these occasions, the Japanese statesman was presiding over the Council.

These weighty and delicate questions were upon his shoulders. They were so delicate that no one would dare to utter the last word, considering the parties concerned and national honor that was involved in them. The public waited impatiently for the solution, which was not forthcoming for a long time to their disappointment. But when it did come, it came in such a way that no one could desire for any thing better. The world owes much to Viscount Ishii's keen insight and deliberate tact in these happy outcomes. It was also under his presidency that that heated discussion over the accession of Germany took place. Although it provoked the notice of withdrawal by Brazil and Spain, it culminated into that memorable event which marked a new era in international relations, which we have already touched upon.

The League of Nations is often referred to as the League of European Nations due to the fact

that the League deals largely with European interests which are closely interwoven and whose smooth adjustment is difficult, to say the least. It is here that Japan offers her disinterested services enabling her to deal with the affairs upon their own merits, which is only possible for her because of her unique geographical position and political importance. We may reassure ourselves both with satisfaction and pride that what share our nation has assumed in the past can well be expected of her in the future.

The League of Nations has now become the basis of international polity. The questions that are common to several countries are solved by the general discussion in the assembly. Even those that are the concern of a few may find their solution here since the foreign ministers of many countries often chance to be at the Council meetings in Geneva, thus simplifying greatly the old method of diplomatic negotiation and eliminating tedious diplomatic procedure.

Of course international affairs which are the particular concern of merely two or three nations cannot be altogether dispensed with so easily. Nor can we deal with the non-members of the League in that simple fashion. In this connection I might mention three nations which are very important to Japan from political and commercial points of view. They are no other than Russia, the United States of America and China. The last named is a member of the League. But I named her expressly considering that the relations between that country and Japan are parti-

cularly important. We sincerely hope that Russia and America will feel disposed to join the League, not only in spirit and activities alone but in reality and in a legal form, in order that the League of Nations may become truly an international organization.

Japan's Relations with China

Of these three countries which are so closely connected with Japan in commerce, China comes first in importance, due to her proximity. In the foreign trade of Japan China occupies an extremely important place. Unfortunately, however, peace has not reigned in China for many a year. The nation having no united authority, warlords have constantly sucked the lifeblood of the people. At first they were frightened with continuous terrors. And now the whole nation is under the sway of disorder. There is no asylum with the possible exception of foreign concessions. The people are gradually resigned to their lot, preferring to stay in their native places instead of going through the expensive and hazardous process of seeking the havens. Possibly the people of Shantung province alone fare much better, for they easily find their refuge along the South-Manchurian Railway which is literally crowded with these streaming immigrants.

Those who stay in their homes must choose either starvation or work. Yet it is humanly impossible to expect them to produce any more than mere necessities in a land where there is no security of life or property. Hence they have

neither selling power nor purchasing capacity. Consequently the foreign trade of China has suffered a great setback in recent years, except the import of those articles that are indispensable for daily life and the export of crude products of manual labour.

Ever since the Peace Treaty days of Versailles, almost all the powers have sought the vast Chinese market to get rid of their surplus production. For a while China was flooded with foreign goods. But she had no means of balancing her trade by her exports, as she did prior to the war. The interested powers have thought it indispensable to restore peace in that country. But their attempts in one way or another have not been blessed with fruition.

It is at this juncture that the Chinese have found an opportunity to abolish unequal treaties and regain customs autonomy, although these questions had long been in existence even before the coming of the present Nationalist movement. It is true that the questions became more acute since the Washington Conference of 1921-2. But so long as unrest sweeps the nation no foreign government will seriously discuss them without some reserve. Such is the stumbling block between China and foreign countries.

On the other hand, these questions are paramount to China. Furthermore, she has witnessed how Soviet Russia has succeeded by disregarding diplomatic usages which undoubtedly has had its share in the present arrogant attitude of China toward other nations.

Unfortunately the interests of the Powers in China are not identical. Hence China in her characteristic way creates cleavage between them. So long as the powers choose to play their game into the hands of the Chinese, the trouble there cannot be expected to come to an end. They have not been benefited by the same bitter experiences. It is imperative for them to come to an agreement in dealing with China at all cost. Otherwise they will lose in the end.

One might say that this is impossible. I am not unaware of the fact that the interests of the Powers are not always the same. But I insist that they should be united in the great principles, involving such questions as the abolition of unequal treaties and increase of customs duties. Let us be benefited by the lessons gained from the Nine Power Treaty of Washington. The only way to save China from her own difficulty is for the nations to come to united principles of action and deliberate and far-sighted consideration for the welfare of her people. By such well defined and concerted action alone may we effectively help China to help herself. Through such a course alone may we expect her people to recover the producing power which will augment her import as well as export capacity. What the world needs is a peaceful and prosperous China. This is particularly true in the case of Japan.

Japan's Relations with Russia

Japan's diplomatic relations with Russia were restored by the Yoshizawa-Karakhan agreement

in Peking of 1923. This agreement leaves to special arrangements the fixing of the necessary details on matters pertaining to forestry, oil and fisheries which are all important to our country. Apart from the minor provisions regarding propaganda, all stipulations are centered around the above mentioned three items. The oil question was settled first, then came the timber question, and the fishery question remains to the last. The fishing by Japanese in the Sea of Okhotsk, from which they have derived their livelihood dates back to the days of the Tokugawa Shogunate. Since the trade with foreign countries was prohibited in the 17th century, the expedition of Japanese fishermen to that sea was discouraged. And at the beginning of the Meiji era those who inhabited the Southern part of Saghalien Island were driven away by the Russians who were making the last stretch in their eastward expansion through Siberia. In 1875 the Japanese Government settled the territorial question with Russia by giving up her claim to Saghalien in exchange for Chishima, a string of a few islands in the north of Yezo, now Hokkaido. Since those days to this the fishery question in this sea was a question of great importance to our country. For a long time Russia was not disposed to come to any agreement concerning the question. It was not until 1907 when a convention was signed at St. Petersburg that Russia was willing to assure the right of Japanese fishermen in this sea.

The convention stipulated for its renewal at the end of twelve years, but owing to the Rev-

olution in Russia the opportunity was lost. Although the treaty was not revived, the fishing being so vital to those who are engaged in it, the Japanese Government devised its own *modus vivendi*. Naturally it was very important for both parties to readjust this state of affairs. However, Soviet Russia was not disposed to renew the old treaty of 1875 in its original form. It was at last signed in January, 1928, though with some difficulty, paving thereby a new epoch in the Russo-Japanese relations.

Relations with America

The relations between America and Japan in 1927 may be characterized by the word, 'smooth.' But it is not to be ignored that the Japanese pride was deeply wounded by America's irrational Immigration Law of 1924, although they have decided to wait for the time when she will come to the realization of the hasty action she chose to take. Since then the relations between these two countries have been greatly improved by the leaders of thought and action in and out of the Governments of both countries. The services rendered by Mr. Warren Harding, late President of the United States, for the reduction of naval forces deserve the deep gratitude of the world. The Tri-Partite Naval Conference which was convened by Mr. Calvin Coolidge, another illustrious American President, is the other expression of the American interest in the work of disarmament. It will be remembered that Article 8 of

the Covenant assigns heavy responsibilities upon the shoulders of the members of the League. But unfortunately to our great disappointment the Geneva organization has not made the desired progress in this direction.

It was America that sponsored those difficult conferences above referred to although the last one was not crowned with success. While it ended in failure, it has had the most useful moral effect. It is for this reason that I heard with great regret the proposed naval expansion bill of the United States to whom the world looks for the leadership in the matter of disarmament. These events indicate the existence in America of contending factions in the matter of the reduction of armaments. We shall earnestly hope for the day when they will be united for the decrease of the crushing military burdens.

It is also America that turned ready ears to the message of M. Briand, French Foreign Minister, who sent it through the Association Press in April, 1927 on outlawry of war. This paved the way for the negotiations between these two countries which, however, are not progressing as smoothly as might be expected. The American Republic proposes a multilateral treaty first among certain limited number of nations while the French offered to conclude a bilateral treaty between them. Another decided difference between them is that the former insists upon outlawing all wars while the latter only the war of aggression. Meanwhile they signed an Arbitra-

tion Treaty on February 6, 1928, the existing treaty expiring two days afterwards.

The Arbitration treaty between Japan and America will also expire on August 24th this year. It is reported that the American Government submitted to Mr. Matsudaira, Japanese Ambassador, a draft of an arbitration treaty. I have no doubt but that the negotiations will culminate successfully.

I must mention here the Conference of the Institute of the Pacific Relations held at Hawaii in July, 1927. It was not an official affair, being the meeting of representative leaders of several countries bordering on the Pacific, in order to exchange their views in round table discussions or public forums. The Pan-Pacific Science Congress is not to be overlooked. It was a conference of the men of science and those engaged in research in various countries in the Pacific region.

By way of closing I wish to remind ourselves that mutual understanding is the first requisite of international concord. Misunderstanding is the source of international discord. The time when diplomatists only were the media of international relations is gone. We are now in the age of people's diplomacy which is followed throughout the world. In people's diplomacy there is no secret. It is open and free. Fortunately nothing has seriously marred the amicable relationships between America and Japan. Even alarmists are at the end of their wits to improvise some new scares. The conclusion of an arbitration treaty

or better yet a bilateral or multilateral treaty of outlawry of war, having these two guardians of the Pacific as the signatories, will give the final touch to the Ocean which was destined to be Pacific.

Conclusion

In short, Japan has adopted the League of Nations as an important vehicle of her diplomacy. There it is her modest hope to contribute something toward the peace of the world, especially that of Europe through her judicious disinterestedness. However, she is not averse to participate in any movement elsewhere, even outside of the League, which has for its aims the promotion of peace, understanding, and human happiness. She realizes that international relations, particularly of the Pacific, are not yet ideal. Yet she is reconciled to think that time and reflection will be the greatest cures for many troubles.

As regards Japan's continental neighbors, her interests are immediate and vital. Yet she has no thought of enjoying any exclusive rights or special privileges except what are rightly hers by virtue of international engagements and mutual concessions. She appreciates more than any other, as a nation that must depend upon the resources of other nations for her trade and industry, that she is the greatest gainer when her neighbors are peaceful and prosperous. The international relations of Japan in 1927 were nothing but the external expression of these thoughts and ideals.

CHAPTER II

THE PRESENT POLITICAL SITUATION IN JAPAN

Daikichiro Tagawa

In the consideration of this question it is both necessary and convenient to dwell on two points.

A. Will the present cabinet be compelled to resign because of the non-confidence measure introduced by the opposition parties?

B. Was the recent general election carried out in harmony with the real spirit and purpose of the suffrage law?

In the discussion of the subject assigned to me, not only the fate of the cabinet and the result of the general election, but also financial, economic, social, diplomatic and other factors ought to be considered, but because of the limited space allotted to me, it is impossible to do so.

The Non-confidence Measure

Will the present cabinet be compelled to resign because of the non-confidence measure introduced by the opposition? On the whole it is not wise to speculate on political matters, but in this particular instance it is not difficult to foretell the fate of the non-confidence measure. I

firmly believe that it will not succeed.* In other words, the present cabinet will safely pass the crisis in the special session and will continue to function for some time. Just how long the cabinet will continue to function is more difficult to foretell, but it will undoubtedly last until the coronation of the Emperor to be held this autumn.

In making this prediction I may be venturing where none but fools fear to tread, but whether this forecast be fulfilled or not, is a matter of small importance. The strength of the government party and the leading opposition party is almost the same. To which side the very small number of Independents will incline depends upon the nature of the question under consideration and also upon the circumstances existing at the time. As long as the strength of the two leading parties remains the same, even though there should be a change in cabinets, the new cabinet would have the same difficulty in carrying on as the present Seiyukai cabinet is experiencing. Under the existing circumstances the attempt of the opposition party to attack and overthrow the present cabinet is not in harmony with the spirit of the constitution, I believe. A non-confidence measure ought to be introduced only when the opposition party possesses greater strength than the party in power, so that in case the cabinet resigns the opposition party can organize a cabinet of real effectiveness. Nevertheless, the non-confidence measure will be introduced at

* This article was written before the special session of diet, but after the general election.

the time of the special session, but considering this question from the standpoint of the relative strength of the parties and also from the viewpoint of constitutional government it is quite natural that the result will be the defeat of the opposition and the victory of the government.

The General Election

After all the question whether the present Seiyukai cabinet will fall to be succeeded by a Minseito cabinet or whether there will be no change in the political situation at this time is of minor importance. The second question is as follows: Was the general election carried out in harmony with the spirit of the suffrage law? This is a question of far greater significance and therefore requires much more careful and lengthy consideration. On the whole it may be said that the recent general election was not carried out in harmony with the spirit and purpose of the suffrage act. Consequently those persons who had hoped that as a result of the general election the political situation in Japan would be greatly improved were sorely disappointed.

According to the telegraphic reports from foreign lands, observers in these countries speak in the highest terms of the results of the election and praise the progress of constitutional government in Japan. Such seems to be the general opinion as expressed in the news items and comments of the London Times, the New York Times and other important newspapers and journals.

It may be that only the opinions favorable to Japan were recorded. I cannot help but feel that these foreign observers expressed such favorable comments because they judged only from external facts and were not really acquainted with the real situation.

But what was the real situation as far as the general election was concerned? After the election, Dr. Minobe, professor at the Imperial University in Tokyo, sent invitations to the headquarters of all the parties, asking them to send representatives to an informal gathering to discuss the results of the general election. The experiences and impressions which were expressed freely and without reservation may be briefly summarized as follows:

1. The voters are not yet conscious of the value of suffrage. Bribery was carried on on a large scale.

2. The government quite generally used the police and other agencies to interfere in the election.

3. Campaign speeches were made, but those most effective were the speeches that appealed to sentiment and not to reason. The last five minutes of the speeches were invariably devoted to sentimental appeals and personal solicitation for the vote.

It was the general observation at this informal gathering that the recent general election was not carried out in harmony with the spirit of the suffrage act. One or two typical facts may be mentioned to illustrate. At the informal gather-

ing already referred to, none of the successful candidates mentioned directly the amount of money spent in the election campaign, but one of the members of the diet remarked: "What do you think of a candidate who must spend nearly ¥100,000 in every election and who must humiliate himself before the ignorant voters by begging for their ballot! I will never urge any of my friends to become a candidate for the diet." This is an indirect confession that this member himself spent the above amount at every election. None of the other members of the diet who were present protested that this amount is too large and comparing what I heard at this gathering with what I already knew I concluded that many influential members of the diet spend about this amount of money at every election.

The election of a certain landowner whom I know personally illustrates what I am saying. He was a man of wealth, but had never taken part in political life. When he was urged to become a candidate the following conditions were imposed upon him.

1. To pay in advance ¥100,000.
2. Upon election to pay another ¥100,000 in appreciation of the aid rendered him.
3. It would not be required of him to make campaign speeches. In the mind of this man there was no political ambition, simply a desire to become a member of diet in order that he might be able to attend the coronation ceremony this year. Few men became candidates in order to attend the coronation ceremonies, but it is quite

the common thing in Japan for a man to spend large sums of money during the election campaign. A certain foreign friend of mine expressed it correctly when he said: "The election in Japan is not an election, but an auction." The voter sells his vote to the candidate. The candidate buys the vote from the voter. At the informal gathering, called by Dr. Minobe, I asked the members of the diet present, "How many candidates finished the election campaign, keeping within the expenditure fixed by law? Do you think there were 10%?" The answer was "About that many." Some said, "The number was under 10%." I also agree with this estimate. Probably 5% is nearer the mark. There are 466 members in the diet. If 10% kept within the limit of legal expenditures, 420 members violated the law. If 5% is correct, that means that 440 were guilty of this offence. It was generally rumored that at the time of the election the Seiyukai party gave to its candidates the huge sum of ¥13,000,000 for campaign expenses. Whether this is true or not, I cannot say. How this money was given and by whom is another question, but I believe that the expenditure of even a larger sum of money was necessary to elect the candidates of the Seiyukai. A certain prefectural governor came up to Tokyo during the recent election and received an enormous sum of money from a certain person. When he returned to his post, he gave this money to the candidates of the government party who spent it lavishly among the voters. This money was all in crisp bank notes. It had undoubtedly

been just drawn from the Bank of Japan, for the numbers on the notes were all in regular order. Moreover, the fact that such new bank notes had never before been distributed in this prefecture attracted general attention. The owner of a certain iron foundry had received a large contract from the Railway Bureau, amounting to ¥600,000. One day this owner was called into the office of a certain official and was told to support the government candidate. Furthermore, an engineer sent by the Railway Bureau to supervise the job made the same request, stating that if the owner did not do so, he, the engineer, would lose his position. A vote is a vote, to be used at the voter's discretion, but if the owner had failed to support the government candidate, the engineer would have lost his position, the ¥600,000 job might have been cancelled and many men would have been thrown out of employment. Interference in the election on the part of the party in power and the use of bribery are, of course, not new. They have been practised before, but nevertheless the fact remains that never before have both of these means been so extensively employed as in the first general election held in Japan.

The attitude of the voters may be inferred from the following incident. My good friend, Dr. Kiyose, formerly a member of the diet from the city of Osaka, at the time of the recent election decided to run as a candidate in his native place of Himeji. In the meantime another man had already announced himself as a candidate of the Minseitō. To this latter candidate a certain voter

said, "We have a famous native son by the name of Kiyose, a Doctor of Law. In the former diet he investigated the scandal in connection with the secret service fund of the War Department and brought to light many facts, in which General Tanaka was involved. He is a man of great reputation and if he becomes a candidate here, he will be successful." To this the other candidate replied, "Dr. Kiyose is undoubtedly a great man, but in reality our party supplied him with the material and also ¥50,000.00 for his speeches." When this tale was reported to Dr. Kiyose, he took it up with the leaders of the party. The candidate who had fabricated this story was severely rebuked and compelled to write a letter of apology to Dr. Kiyose. Dr. Kiyose receiving this letter, read it at a political gathering, fully believing that all doubt concerning his integrity would be cleared away and the confidence of the voters in him greatly increased. However, just the opposite seems to have been the case. The opposition candidates had endeavored to discredit Dr. Kiyose by telling this story, but they soon found that the voters really admired Dr. Kiyose all the more, for they argued that a man who receives ¥50,000.00 for one speech, must after all be a great man. Therefore when the voters heard the letter of apology, proving that the story was not true, they were greatly disappointed. Others also had hoped to share in the ¥50,000.00 and when they learned that there was no truth to the story, they likewise were disappointed.

In the light of the above facts constitutional government, if it exists in Japan, exists in name only. There has never been a diet in Japan which properly can be called a diet. The leaders of the early Meiji era devoted their best energies and even risked their lives in order that a real constitutional government might be established. The diet of the present day is quite contrary in spirit to the diet for which those early leaders so earnestly hoped and prayed.

At this place the question when Japan will be in a position to have a real diet ought to be discussed, but I omit this discussion because there is no authoritative material nor well founded hope in regard to this question in the possession of the writer. On the contrary, I doubt whether constitutional government in Japan will develop in the future. The following criticism of the recent election appeared in a certain Italian newspaper. "The situation in Japan is similar to the situation which existed in Italy when Fascism arose. We wonder whether another Mussolini, the incarnation of Fascism, will not arise in Japan in the near future and abolish the constitutional government. That is to say, we wonder whether a movement to suspend constitutional government will not arise; whether popular government by public opinion will not give way to an aristocratic or autocratic government." Of course, it is too hasty a conclusion to say that Fascism will arise in Japan. But government authorities up to the present have been lacking in faithfulness to the ideal of constitutional government. This is clear,

from the fact that no matter what party has been in power, the government authorities have always interfered in the election. Bribery was also universally practised. If the people were in earnest about constitutional government, they would never have permitted these abuses. But they have always winked at these things. Because of circumstances like this, pessimistic views have been held concerning parliamentary government, but inasmuch as universal suffrage had been granted, it was hoped that these evils would be eradicated. The writer entertained no such hopes. The reason for this view is that the 3,000,000 voters under limited suffrage and the additional 9,000,000 voters under the new law are the same Japanese and their attitude has undergone no change. But it is inevitable that when the expectations of the people are not realized and the evils are not eradicated, the pessimistic view-point concerning the future of parliamentary government in Japan should be intensified.

Judging from the above tendencies and observations, the political question in Japan to-day is not whether the Seiyukai cabinet will continue to function or whether it will be succeeded by a Minseito cabinet. The chief political question in Japan to-day is whether constitutional government itself will continue to exist. To that extent the political situation in Japan is in a critical state. What sudden changes may occur, it is impossible to say. Because the situation is so unstable and so fraught with danger, the results of the recent election hardly justify the

optimistic and favorable comments appearing in foreign journals.

It is indeed fortunate that the balance of power in the diet is held by a small group of Independents. This small group of Independents may make the diet a stage where righteous public opinion is expressed and where the evils of the larger parties are corrected, thereby restoring the confidence of the people towards the diet. It will be a matter of profound gratitude if such a desirable result can be achieved, but it is not easy to revive and to develop the confidence of the people which has been almost entirely lost as a result of the methods used by the larger parties.

As a measure of last resort, I would propose the establishment of an election bureau, independent of the cabinet. This bureau would not be effected by the resignation or change of the cabinet. Consequently the official in charge of the bureau would hold a more or less permanent position. All the business of the election would be transacted by this bureau. It would be separated entirely from the party in power. The party cabinet and cabinet ministers would have no connection with the election, but an independent bureau with permanent officials in charge would conduct the election. By this plan an election conducted impartially and fairly would be guaranteed. The Seiyukai and Minseito parties undoubtedly would oppose such a plan, but if they consider it carefully, they will discover that it would make for their permanent interest and that it is a means of insuring the continued existence

of constitutional government in Japan. Parliamentary government in Japan at the present time is facing a critical situation which urgently demands the introduction of such a plan.

CHAPTER III

THE ECONOMIC AND SOCIAL SITUATION IN JAPAN

Toyohiko Kagawa

General Summary

Since 1920 the economic condition of Japan has not been restored to normal. The moratorium of 1923, which postponed for two years the payment of bills, at the time of the Earthquake, had to be cleared up in the spring of 1927, and so the government had to pass an act to pay bills to the sum of about ¥250,000,000.00 for the bankers. Unfortunately, this bill exposed to the public the weakness of the bankers, and therefore the Ken-seikai Cabinet had to resign in favor of the Seiyukai. The Seiyukai called a temporary Diet session to pass a bill to aid the bankers with ¥550,000,000.00 in order to prevent a nation-wide panic: Within five weeks, from March 15th to April 21st, 1927, twenty-seven banks, with a deposit of ¥830,000,000.00, went into bankruptcy. Many big companies had to close their doors, unemployment increased, social unrest was felt everywhere in the territory affected, and if the situation had con-

tinued over the following month, we might have had rioting everywhere in Japan. To relieve it, the Diet passed an act providing for one month's moratorium throughout the empire except in Formosa. This relieved the situation in some ways, but business depression is still very grave. Crimes and suicides have increased. They say there have been six hundred "oya-ko shinju," that is, pact-suicides of parents and children. We have never had such a sad year during the past sixty years, since the beginning of the Meiji Era.

In 1925, we had 100,595 unemployed in the 25 large cities, and the rate of unemployment was 4.5%. But in 1927, unemployment was very much worse. I imagine that probably we had 150,000 unemployed in the 25 cities last year. Because of business depression, strikes in large factories were not so numerous as in the time of prosperity. But disputes between landowners and tenant farmers do not show much decrease. Landowners last year took a very aggressive stand against the defensive tactics of the tenants. Landowners prohibited the tenants to enter the fields when the harvest was very near. That caused many riots in the farming districts.

Labor Conditions

The government reports of June, 1926, give approximate statistics of:

1. Factory laborers	2,147,243
2. Miners	289,201
3. Agricultural laborers	3,117,582
4. Fishermen	797,360
5. Forestry laborers	310,322

6. Commercial laborers	1,109,000
7. Transportation	774,719
8. Day laborers, including	810,647
plasterers and	
carpenters	688,262
coolies and	
dock workers	122,385
9. Salt-field workers	45,034
Total	9,401,108

(This statistic of nine million four hundred thousand laborers throughout Japan for 1926 will have changed, so that it may be safely estimated that there are ten million at the present time.)

In June, 1926 we had about 408 trade unions throughout Japan, and the number of members was 260,348. But the districts in which the unions exist are limited mainly to five: The Tokyo district, the district of Osaka and Kobe, Fukuoka district, Nagoya district, and the region around Sapporo and Otaru. In other parts of Japan the union movement is not strong. About 260 unions are local and the others are federated into 49 groups. Among these, five are national; (1) The General Federation of Labor Group, headed by Bunji Suzuki; the Soviet Union Group, headed by Ritsuta Noda; the Federation of Trade Unions of Japan, headed by Hisashi Aso; the Sailors' Union, led by Kunitaro Hamada; and the Government Workers' Group, led by Yasutaro Kawamura. The Soviet group is not strong compared to Suzuki's group, but they have more small unions scattered over the whole of Japan. Their tactics are very skilful. They form the cell system. Suzuki's group is more conservative and more numerous, but yet they are not so forceful as they were five years ago. Aso's group

is not so strong. It is very small in number. The strongest union is the Sailors' Union. And though it is very conservative, the government union has the greatest number.

Wages have decreased at least 20% from 1920 to the present; and the workers have become very timid about coming to union meetings, because the factory owners do not like to keep union members in the factories. Some have become very tired of paying union dues. Therefore, among soviet unions, though they may give larger figures, the number of paying members is very small. And really the union movement is facing a crisis. Up to the present time the union movement has adopted chiefly a fighting policy. Dues were very small, benefits practically none. Recently Marxianism has been practically the sole principle. But some have become very tired of this principle. Russian Communists wanted to try to capture all the Unions, but Suzuki's party, the Sailors' Union and government workers' group and also Aso's group did not go to them. Therefore, I wonder whether there are as many as ten thousand city workers under their banner. Even among the Reds the parties have been divided into three—the Extreme Left, led by Kazuo Fukumoto, who propagates Leninism without any reduction; the middle, represented by Hitoshi Yamakawa, who modifies Leninism to apply to Japan; and the Right, headed by Ikuo Oyama, who tries to go with the mass. And through the year the disputes among themselves were quite interesting. They called the radical left

principle Fukumoto-ism. Fukumoto-ists deny religion and want to have a philosophical revolution in Japan. I had to fight against that principle because they propagate atheism. But even among Aso's group some intellectuals are taking the position of Marxian atheism.

Agricultural Laborers

As the city laborers are not well organized, the main proletarian forces rise in the country. The strifes are more numerous in the country than in the cities. Statistics of tenant disputes are given below. The unit of measurement of the land-area, the *cho*, is about 2½ acres. (There are 10 *tan* in one *cho*, and one acre is equal to 4 *tan* plus 25/300 *bu*.)

Year	Number of Cases	Tenant Disputes		Land-area involved	
		Number engaged in			
		Landowners	Tenants	Rice fields No. of cho	Dry fields No. of cho
1917	85				
1918	256				
1919	320				
1920	408	2,536	34,605		
1921	1,680	33,985	145,898		
1922	1,578	29,077	125,750	70,482	19,771
1923	1,917	32,712	134,503	78,598	10,459
1924	1,532	27,223	110,920	63,139	7,243
1925	2,206	23,001	134,646	91,538	4,357
1926	2,713	39,437	150,163	89,631	4,810
1927 (6 mo)	1,029	11,643	40,684	23,777	1,263

Areas Cultivated By Farmers

Year	5 tan and under	5 tan up	1 cho up	2 cho up	3 cho up	5 cho up
1909	37.5	33.0	19.3	6.0	2.9	1.3
1911	37.1	33.3	19.6	6.0	2.8	1.2
1913	36.6	33.4	19.9	6.1	2.7	1.2
1915	36.4	33.4	20.2	6.1	2.7	1.3

1917	35.8	33.2	20.6	6.3	2.8	1.3
1919	35.6	33.2	20.5	6.2	2.8	1.7
1921	35.5	33.4	21.1	5.9	2.7	1.5
1923	35.2	33.8	21.3	5.9	2.5	1.4
1924	35.2	33.8	21.4	5.8	2.5	1.4

The proletarianization of agriculture in Japan is advancing very rapidly. Small landowning farmers are decreasing in number every year. Some calculate that the number is decreasing at the rate of 100,000 families each year. Landowning in 1909 was greater on the part of the farmers than it is at present at the rate of 33.4 percent in 1909 to 31.1 percent in 1925. Partly landowning and partly tenant farmers had increased during that same time from 39.2 per cent to 41.4 percent. Tenant farmers had continued at almost the same percentage. These statistics indicate the difficulties the small landowning farmers are facing in Japan. Even though they own land, the land area is so small that they cannot live on the product of what they cultivate. So the small farmers decrease in number every year, and the unsuccessful ones go to the nearby cities. In 1909, 37.5 percent of all the farmers were cultivating less than 5 tan, but in 1924 only 35.2 percent were cultivating a similar area. This shows a decrease of more than 2 percent. Middle-sized farmers, cultivating about 3 cho, are also decreasing in number. In 1909 there were 2.9 of farmers of this type. In 1924 their number had decreased to 2.5. And rich farmers had increased slightly during that period, as shown in the accompanying statistics. Large landowners are increasing. Most

of them do not cultivate at all. They simply own the land and rent it to tenants to be cultivated.

Landowning Between 1909 and 1925

Year	Landowning Farmers	Partly landowning	Completely tenants
1900	33.4	39.2	27.4
1914	32.4	40.0	27.6
1919	31.6	40.5	27.9
1923	31.1	40.9	28.0
1925	31.1	41.4	27.5

The farming population is decreasing every year, so that from 1926 onward the urban population has become greater than that of the country. Only 20 years ago at least 75 percent of the whole population was living in villages. The whole cultivable area of Japan is about 6,650,000 cho. Out of it 3,830,000 cho are rice fields, and 2,982,000 cho are dry fields; and there are about 5,548,600 farming families out of 11,253,000, the total number of families in the whole country. Thirty-five percent of the farmers are cultivating below 5 tan, 34 percent are cultivating between 5 tan and one cho, and only 21 percent are cultivating between one and two cho. There are only six percent who cultivate between two and three cho, and 3.9 percent who cultivate three or more cho.

The debts of the farmers are increasing so rapidly that in 1925 their debts to banks were estimated at ¥1,000,000. This sum was only for debts incurred by putting their land into mortgage. This shows what difficulties the farmers are having in Japan. The reason why we have so many land disputes in the farming districts most-

2 1/2 acres
a family

ly depends on these points. The Soviet influence was felt more strongly during the last few years. The first division of the Nippon Nomin Kumiai (The Japan Farmers' Union, which Mr. Kagawa started about six years ago) was in March, 1926, and another came in February, 1927, both because of Soviet influence. So Mr. Sugiyama and I working with the other more moderate labor organizers, started another farmers' union, called the Zen Nippon Nomin Kumiai, the All Japan Farmers' Union. After two years of experience the extreme party found difficulty in organizing the farmers by means of their extreme principles, so they are now talking about reunion again. Since the national political campaign, the farmers' unions which belong to the Left have almost stopped functioning. The members have stopped paying their dues, because they have found that it is very difficult to follow the principle which agitates only for violence and revolution. The Soviet leaders interpret the strife between tenants and landowners as only drill for the coming big revolution.

Probably in the near future the three Farmers' Unions will be re-united into one with a moderate basis, and will come back to the real economic principle.

Social Ideas and Social Movements

Last year, 1927, was a period of hot discussion of "Fukumoto-ism." Kazuo Fukumoto was formerly a professor in the Higher Commercial

College of Yamaguchi. He spent a few years in Germany studying political economy. After coming back to Japan, he left his school and went to Tokyo to help the Proletarian News (Musansha Shimbun). He adopted Leninism of the most radical color, with a most vigorous bolshevism tinged with atheism. He insisted on revolution of any kind, from the crown of the head to the end of the toes. Therefore, he insisted on doctrinal revolution first, rather than economic revolution. That is, he insisted on the fight against religion. This caused great arguments among socialists, and even among those of the radical Left many went against him but the Proletarian News and most of the students who were inclined to radicalism accepted Fukumoto-ism. The Farmers Socialist leaders like Sakae and Yamakawa were ridiculed because of their mild policy toward revolution. This prevented the development of union movements, and even the political campaign was somewhat influenced by this Fukumoto-ism. So the four proletarian parties failed to unite their forces at the time of the general élection, and there was a flat failure of the soviet forces. This awakened the moderate leaders to get rid of this Fukumoto-ism and step toward the Right, to unite their forces again in order to be able to get more leaders into the Diet. This matter was considered repeatedly at many conferences. But Ikuo Oyama and his group are said to be radical still, and it seems as if a division in the extreme Left is inevitable. Probably the Farmers' Unions who are included will withdraw

and come back again to the Right; and the extreme Left will become a small remnant of those of radical ideas without any potential power. But Marxianism has had a great revival again. A complete edition of Karl Marx is to be published in a cheap binding, for when "Das Kapital" was printed in a cheap edition it sold about 60,000 copies in one month. And hundreds of pamphlets on Marxianism were published last year, especially many on Marxian atheism. These were distributed among the laborers. Materialistic dialectics became the popular philosophy of the laborers. Even the colloquial language of the laborers has changed. Their speech has become so different that ordinary people can no longer understand them. Because of the recent fad of this Marxian sophism, many atheistic philosophies which incline to the materialistic interpretation of history were translated from Russian, French, and English. But some sincere laborers refused to go to this extreme. Bunji Suzuki and his group have remained serene and unchanged. And this group was the most successful in the elections. It elected four representatives to the Parliament—Prof. Abe, Nishio, Kamei and Suzuki himself. The soviet group, however, were successful in electing two from the Kyoto district. And Aso's party, the Nippon Ronso To, could elect only one, from Kobe. One local labor party from the Fukuoka district was able to elect Mr. Asahara. Altogether eight proletarian members were elected to the Diet. But in September, 1927, about twenty-six proletarians were elected to the pre-

fectural assemblies, and of these one-half, thirteen, were elected by the soviet party. The government intervention in these elections was extremely oppressive, but the young peasants and laborers became accustomed to the oppression. They courageously carry on the political movement in spite of the fascistic policy of the government.

The Cooperative Movement

As many Leninists found out the necessity of the Cooperative movement, many soviet leaders have begun to operate with this movement in Japan. In 1921, they were still the enemies of the Cooperative movement. But now they are leaders in organizing small Cooperatives among the laborers. There are at least 27 small laborers' Cooperatives in Tokyo. The largest one does not exceed 300 members. In all Japan there are 14,016 small consumers' Cooperatives. They are mostly for farmers. They are fertilizer buyers. There are only 300 Cooperatives in towns, but some of them are successful. Credit unions in the villages are the most successful cooperatives in all Japan, but the difficulty with these Cooperative societies is that they are bourgeois minded, and lacking in the real spirit of social reconstruction. Therefore, the soviet group wanted to undermine them and the old-fashioned Cooperative movement which they constitute. But as the common people do not trust the soviet leaders, their economic movement is very slow and small.

With the help of Prof. Abe and his group I started students' Cooperatives in Tokyo (in order to educate the students in principles and methods of the Cooperative movement). Waseda University Cooperative was the first one organized, then Taku Shoku University Cooperatives. Now the Tokyo Imperial University students are organizing the Cooperatives among their student body of seven thousand.

The Osaka Cooperative Society, which was organized seven years ago (by Mr. Kagawa) has started a new movement for propaganda for Consumers Cooperatives. They are giving away a monthly magazine free. And their influence is felt greatly throughout Japan. New Cooperative movements are springing up everywhere. So the future is very bright in this line. Credit Cooperatives and Credit Mortgage Cooperative societies are being planned by the laborers in Honjo, Tokyo. If that movement shows success as a model, Labor Banks should flourish throughout Japan as they are flourishing in the United States.

P. S.—After I finished writing this article the Government took steps to dissolve the Soviet organizations in Japan, including Mr. Ikuo Oyama's political party (the Labor-Farmer Party), Mr. Noda's group of trade unions, and one small group of young men, the Pan-Japan Proletarian Young Men's Association. All these were ordered to disband on Tuesday, April 10th. The occasion for this action by the Government was that two days before the general election on

February 20th these young men had posted at many factory gates all over the country a printed handbill on which were printed in Japanese inflammatory statements. This caused a sensation throughout Japan and over one thousand young men were arrested and it seems now that about four hundred of them will be convicted. In 1926 they had organized a secret branch of the Third International~~ise~~, the Russian Communist Party in Japan, for the second time after their arrest two years before. Many students were in this group and most of them were from government universities, so the Minister of Education is very much concerned over the affair. But this shows that the soviet movement in Japan is a social idea movement rather than an economic movement. This reminds me of the saying of Prof. Hu Shih of Peking University: "Russian Communism is not to be feared. Russia employs American engineering experts paying them \$50,000 a year to improve her industry. But Japanese Communists are never concerned about industry but only with books, and Chinese Communists are learning Communism from Japan, with many mis-translations. That has caused great trouble in China." I guess that the Radical Left will have a hard time in Japan in the coming decade. Anarchist movements have almost stopped in Japan and the soviet group (bolshevists movement) is facing a crisis. And yet the moderate type of social movement has not yet been firmly established in this country. The program of social reconstruction is still hang-

ing in the air. Prof. T. Fukuda of Tokyo Commercial University told me the other day that because they forgot to teach religion the young men have lost their compass, their sense of direction, and that many thoughtful people are concerned about this same problem.

CHAPTER IV

PRESENT DAY SHINTOISM

Isaku Kanzaki

Shintoism is divided into Shintoism of the shrines and Shintoism of the sects. In these shrines the Imperial ancestors, the Emperors and members of the royal family of each dynasty, persons who have rendered meritorious service to the country or to the local districts, the heads of the great families like the Taira and the Fujiwara, and the ancestors of each family are deified. The people living in the district of a certain shrine are called *ujiko*, the proteges of a tutelary deity. These *ujiko* on certain days under the leadership of the Shinto priest conduct festivals (*matsuri*) at which time they express their gratitude and filial love towards their ancestors (*Hohon Han-shi*). The government does not consider this as religion and supports certain of these shrines from the national treasury. Shrines supported in this manner are called *Kanpeisha* and *Kokuheisha*, depending upon the rank and the importance of the shrine. Shinto priests serving in these national shrines are called *gushi*, *negi* and *shuten*, which signify various grades or ranks. The shrines supported by prefectures, towns or

villages are called fukengosonsha. The priests in these local shrines are known as sashi and sasho. In 1927, there were 112 Kanpeisha, 78 Kokuheisha, 858 Fukensha (Prefectural shrines), and 48,473 Gosonsha (town and village shrines). In addition to these there are 63,188 shrines which cannot be classified in the above groups. The number of Shinto priests attached to the national shrines is 712 and to all other shrines 13,922.

The shrines conduct the festivals on great national holidays and the ujiko worship at the local shrines not only at the time of the annual festival of that shrine, but also on ordinary days. Therefore the shrines are intimately connected with the daily life of the people. Inasmuch as the shrines endeavor to set forth the fundamental principles of the nation, to cultivate the national spirit and to conduct the great national ceremonies, they make no special effort to carry on social work.

In order to secure the unified cooperation of all the Shinto priests, a national organization, called Zenkokushinshokukwai, and also prefectural organizations have been effected. The national organization in 1926 raised a fund of ¥115,000.00 and organized a Zaidan Hojin.

Shintoism of the sects is divided into thirteen groups—Shinto, Kurozumikyo, Shuseiha, Taishakyo, Fusokyo, Jikkokyo, Taiseikyo, Shinshukyo, Ontakekyo, Misogikyo, Shinrikyo, Konkokyo and Tenrikyo.

Shinto retains the name of the time when Shintoism was still undivided. When it was organ-

ized as a separate sect in the Meiji era, Baron M. Inaba became its head. Its aim is to propagate true Shintoism.

Kurozumikyo was established by Munetada Kurozumi and its chief purpose is to proclaim the teaching of Amaterasu-O-Mikami or the Sun Goddess.

The founder of the Shuseiha is Kunisada Niita. The chief principle of this sect is Shurikosei which means to study the virtue of the Sun Goddess and live according to this virtue.

The leading spirit in the establishment of Taishakyo was Sonpuku Senke. This sect worships O Kuni Nushi no Kami and endeavors to perform well the duties of this world and at the same time to live a calm spiritual life.

Fusokyo was established by Takekuni Fujiwara. This sect honors and respects the virtues of the Japanese trinity of creators (Zoka no sanshin). Mt. Fuji is considered as divine and as a kind of cloister for the cultivation of religious life.

The founder of Jikkokyo was Hanamori Shibata. This sect proclaims as its principle the Shinto discipline of Kannagara and emphasizes practice rather than mediation.

The sect of Taiseikyo was founded by Shosai Hirayama. This group aims to collect all the best points of the various sects, extend them and teach them to the people.

Shinshukyo was born under the leadership of Masamochi Yoshimura, Yoshimura endeavored to proclaim real Japanese nationality and to

practice Shinto ceremony according to the teaching of Onaka Tomi.

Misogikyo was promulgated by Masatetsu Inouye and teaches misogiharai or purification by water and thereby assures the believer of the removal of sin and evil.

Tsunehiko Sano is recognized as the founder of Shinrikyo. This sect does not differ very much from other groups. It lays great emphasis upon old Shinto doctrines.

Ontakekyo takes its name from the Ontake Mountain and worships the three gods who are deified there. Its favorite term is rokkonshojo, which means the purification of the six senses.

The Konkokyo sect was founded by Daijin Konko. It teaches the right way of believing in god and clarifies the underlying principle of the universe.

The last of the sects, Tenrikyo, was established by a woman, Miki Nakayama. There are ten deities called Tenridaijin. The members of this sect practice purification and also seek the salvation of their souls (reikyu).

These thirteen sects are governed by 11 superintendents (kancho) and 2 acting superintendents. In these thirteen sects there are 11,649 preaching places and there are 90,183 teachers. So far as the national shrines are concerned there are two recognized universities (Kokugakuin Daigaku) and (Jingukogakukwan). Besides in the prefectures of Aichi, Kyoto, Osaka, Hiroshima and Fukuoka there are training schools for priests. Many of the sects also have various

schools, such as training schools for priests, middle schools and higher girls' schools. Recently a training school in which all the sects combine was established with a Zaidan Hojin.

It is to be regretted that no social work worth mentioning is being carried on by Shintoism. The chief reason for this is that Shintoism since its separation from Buddhism has become very simple in organization and that only a short time has elapsed since the establishment of the various sects. However, a little is being done. Attention may be called to the work of education in middle schools, kindergartens and Sunday Schools and also to social work for released prisoners and cultural work for children and adults. Tenrikyo has established an orphanage, a public nursery and a school for the blind.

Attention should also be called the following facts as worthy of notice in Shinto circles. First the number of worshippers at the famous Ise shrine has been increasing year by year. Last year it is estimated that one in every thirty-five of the Japanese population went to worship at this shrine. In the second place the Konkokyo sect sent its missionaries to Seattle, Los Angeles, New York, Tacoma and Honolulu. And thirdly, Tenrikyo has a foreign language school which last year received government recognition. This school arranged foreign tours for its third year class students in five groups. These groups visited Malay Peninsula, Canton, Russia, Peking and Chosen.

Inasmuch as the coronation ceremony will be held this year, the various sects of Shintoism are planning to promulgate their teachings and to establish some form of social work as a fitting memorial of the happy event.

PART II

CHRISTIAN EDUCATION

CHAPTER V

THE GENERAL EDUCATIONAL SITUATION

D. B. Schneder

Looking over the general educational situation in this country today the pronouncement can be made that Japan has succeeded. The fifth article of the Imperial Oath of 1868 enunciated that knowledge should be sought throughout the whole world. Japan was to become an educated nation. And from that very year there started a stream of educational endeavor that has steadily broadened and gathered momentum until today Japan is in truth an educated nation. The most recent evidence of this fact is the intelligent manner in which the first universal manhood suffrage election has been conducted.

Japan has now in successful operation for a number of decades already an educational system that makes provision not only for every child in the empire, but also for every form of professional and vocational need. There are intelligently-conducted schools for almost everything,

from the university courses in literature, law, medicine and engineering down to schools for the training of carpenters, blacksmiths, masseurs, nurses and sewing-girls. Perhaps the most interesting feature of Japan's modern educational history has been the continual practice of sending men (and recently also women) abroad for advanced study. The words of the Imperial Oath, "seeking knowledge throughout the whole world" have been taken literally, and this policy has undoubtedly been one of the most potent factors in bringing Japanese education up to its present high standard. Japan's university education has come to be on a par with the best anywhere. Scientific research now touches practically every phase of human interest and welfare.

The nature of the Japanese system of education is essentially democratic. From the time of its formulation its fundamental principle was that education should be universal; that all class distinctions of feudal times should be disregarded; that without distinction of sex, occupation or property, all should receive at least an elementary education; and that in higher education there should be equal opportunity for all according to capacity. And it can be said that this democratic ideal during the fifty-five years of the operation of the system has been actualized to a high degree. Outside of the Peers' Schools for the nobility, there are no public class schools, and scarcely any private ones, several excellent Roman Catholic schools being perhaps the nearest approach to any such designation. It is true that

poverty is debarring many young men and women from a higher education, but it is also true that the sons of the richer must pass their examinations alongside of the sons of the poorer when they apply for entrance into the higher institutions. Moreover, it is remarkable to see how many poor young men somehow get to the top in education in Japan.

However, the most outstanding feature of the Japanese educational system is its thorough unification. The whole working of the system is managed from one center, namely, the Department of Education in Tokyo. Curricula are planned, text-books are made or approved, teacher-qualifications are specified, methods of administration are formulated, building plans are worked out, all at this one center. Every phase of the educational process is studied by experts in the light both of experience at home and of knowledge gained from abroad, and then put into force throughout the country by government order. The spirit of unity is further fostered by frequent conferences between the central authorities and school officers and educators throughout the country. Annually there is one gathering each in the capital under the auspices of the Department of Education, of heads of schools of every grade and kind, above the elementary. Then there are the Imperial Academy and the National Research Council, in which the literary and scientific interests of the nation head up. Besides, there are also two very important unofficial national organizations, one of them being the Imperial Educational

Association with a membership of 3,000, and the other the Japan Scientific Association, which meets annually during summer vacation at one of the Imperial universities, and serves both as an excellent clearing house and strong stimulus to the scientific interests of the nation. This latter organization is only three years old, but is very promising.

But if the center of the system is the Department of Education, its soul is the Imperial Rescript on Education promulgated in 1890. This has been the most unifying influence of all. The effect upon the nation of the use of this Rescript throughout the schools of the country during the past thirty-eight years is one of the most striking instances in history of the deliberate moulding of a national psychology by educational process.

The remarkable progressiveness in education on the part of the government has been met by an equally remarkable eagerness for education on the part of the people. Compulsory attendance for the elementary schools has had an interesting history. Started in 1873, and universally enforced since 1886, compulsory education has practically had no obstacle to meet excepting that of poverty. The people as a whole have shown a rare desire to avail themselves of the educational opportunities that have been progressively provided for them. Only in some cases parents have been too poor to send their children to school. Since 1901 education has been made free during the compulsory years, but even so there are cases of poverty so extreme that the education of chil-

dren is out of the question. The percentage of 98 or above has been maintained in actual attendance of children of school age during the past ten years. Steps are now being taken to stamp out illiteracy absolutely.

In the secondary and higher grades of education, as is well known, the pressure is very great. For nearly every school of any standing, in spite of high tuition rates, there are from two to ten or fifteen times as many applicants as can be admitted. The strain on elementary school pupils occasioned by feverish preparation for the competitive entrance examinations of the secondary schools has become so great that it constitutes a grave national problem, and it is not at all certain that the new method being tried out this year to avert the evil will be successful. It is undoubtedly true that this phenomenal pressure is due in part to population congestion and economic pressure, and the consequent tendency to find betterment through higher education. But when all is said, it still remains true that the eagerness of the Japanese people for education is remarkable. Education is esteemed as something almost sacred.

The tremendous pressure for higher education, in addition to the entrance examination problem, has in recent years produced another problem still more grave, namely, the problem of overproduction of highly educated young people. In response to the extraordinary demand for higher education, government and private universities, colleges, middle and vocational schools have dur-

ing the past seven years been vastly increased. But now the competition, while not materially decreasing in the entrance examinations, has also extended up into the employment sphere. Graduates of colleges and universities now are faced with unexampled difficulty in getting employment of the kind for which they have fitted themselves. Many thousands of university and college graduates this year will fail to secure positions; and although at present the situation is aggravated by the prevailing business depression, it will be far from wholly remedied by business revival. The fact is that there is vast over-production of highly educated young men. The future will probably be left by the authorities to the working out of economic and social laws, involving a grim struggle for life and a survival of the fittest. And while on the one hand dangerous social unrest may be occasioned by the existence of a large learned proletariat, on the other hand this fierce selective process will have the tendency to bring only the very brightest and best young men into positions of prominence, and so raise to a high level the quality of the dominating element in Japan's future educational, industrial and commercial life.

Turning to statistics,* the percentage of actual attendance of children of school age in the elementary schools, as mentioned before, is over 98

*For these statistics the figures of the year 1926, the latest available, have been used and conservative additions made for the intervening time. This accounts for the round numbers.

per cent. There are also 800 kindergartens with 66,600 children enrolled. Approximately 300,000 boys, or 5 per cent of the total population of Japan proper, attend the 500 public and private middle schools of the country. Approximately 250,000 girls attend the 540 girls' high schools. Over 1,200,000 young people attend the 16,000 vocational schools of various kinds. About 95,000 young men attend the 170 government and private college grade institutions (Koto Gakko, Daigaku Yokwa, and Semmon Gakko) of the country. 12,000 young women attend the 21 college grade institutions for girls, 9 of these being Christian. There are six Imperial universities (not counting Chosen), namely, Tokyo, Kyoto, Tohoku, Kyushu, Hokkaido and the newly-established Taiwan, universities. In addition there is the University of Commerce in Tokyo, and four medical universities in various localities. The student bodies of these eleven institutions total about 16,000. In addition there are 25 private institutions recognized by the government as universities, aggregating about 16,500 students. Of these the great Waseda and Keio universities stand at the top, Waseda numbering 3,500 students and Keio 2,800. There are 15 other non-religious private universities numbering 8,500 students. Of religious universities there are 5 Buddhist universities with about 1,400 students; 1 Shinto university with 150 students; and 2 Christian universities with about 1,000 students. There are no women's universities yet, recognized as such, in Japan. But there are women's departments in some of the private

universities, and to a few of the Imperial universities women have been admitted in small numbers. Moreover, it will probably be a matter of only a few years before several of the existing women's institutions will be granted university recognition.

Amid this general phenomenal growth of education in Japan during the past decades in all lines and grades there has also been specially marked growth in recent years in two lines. One is in woman's education. Fifteen years ago there were only about 100 schools for girls of high school grade in the country, of which 49 were Christian mission schools; now there are, as noted above, some 540, 40 more than the number of middle schools for boys. In addition, college grade education for girls, both cultural and professional, has begun to develop at a rapid rate. In the professional lines there is provision for the study of literature, law and medicine, and also for the training of teachers in the languages, mathematics, history, music, art and domestic science, though it must not be forgotten that higher training for women is not new, but has been going on in the girls' higher normal schools for a long time. Another line in which there has been specially marked growth in recent years is in private education of college and university grade. The decision of the Department of Education in 1918 to extend full university recognition to private institutions has tremendously stimulated all private higher education. As noted above, the

students in private universities now outnumber those in the government universities, and the process of still further expansion is vigorously going on. In addition to Waseda and Keio other private universities are growing into big, progressive institutions.

Although the Japanese system of education is a comprehensive, closely-knit, and thoroughly unified organization by itself, the Department of Education has on the whole been quite friendly to private enterprise and experiment in education. The attitude of the government toward private institutions, from middle schools up to universities, has become more and more liberal. The Christian schools established throughout the land have received as friendly treatment as other private schools, and often they have been singled out for special signs of appreciation. The spirit of experiment and initiative is naturally not fostered in the atmosphere of a system so thoroughly regulated from top to bottom as the Japanese system is, but private experimental effort is welcomed, and is afforded all possible convenience. The most outstanding witness of this is the attitude taken toward the Seijo Gakuen near Tokyo, established by the late, lamented educator and internationalist, Dr. Masataro Sawayanagi. The enterprise embodies the most advanced educational ideas of the world, and yet is receiving the hearty encouragement of the Department of Education. There are other schools also that are experiments, and are watched with sympathetic interest by the authorities.

A word in conclusion as to the place and mission of Christian education within this progressive, nation-wide educational movement in modern Japan. In the first place it must be said that Christian education in Japan has made an honorable record. Christian schools and colleges for men and women have occupied a respected place among the private schools of Japan. However, it is equally clear that Christian education is in an environment of great competition, and that if it is to retain its place of influence in Japan's progressive educational life, it must progress also. Especially must it progress in that which is its own specialty, namely, the development of Christian character. It must not fail to make this one unique contribution to Japan which it alone can make. But it must also progress in equipment, in efficiency, and in the creation of endowments to safeguard the future existence of the schools as really Christian institutions. Without endowment or subsidy they must inevitably become so commercialized as to lose their distinctive character. Far more liberal financial support in every way is needed by practically all of them; and unless this is supplied, the danger is that these schools will more and more fall into the rear of the onward movement of education in Japan, and so lose their great influence for good. If anywhere in the Christian world a "positive policy" is needed, it is in Christian education in Japan.

CHAPTER VI

THE EDUCATIONAL WORK OF THE CHURCH IN JAPAN FOR BOYS AND GIRLS

Margaret M. Cook

From year to year, "The Christian Movement in Japan," in reporting the status of the work of the Churches and Missions in this country, gives a place in its statistics always to what is being done for the children. Reference to the last statistics shows the following:

22 Churches & Missions	have	257 Kindergartens	with	12,045 children
4	"	"	8 Primary Schools	" 984 "
14	"	"	18 Boys Middle Schools	" 10,124 boys
19	"	"	41 Girls Middle Schools	" 12,745 girls
9	"	"	13 Orphanages	" 568 children
39	"	"	1,900 Sunday Schools	" 195,798 children

Here is the skeleton outline of *a very vital part* of the whole body of Christian work in this empire. Daily Vacation Bible Schools, Children's Churches, Boys' and Girls' Clubs and some other activities need to be added, for the work for the children is alive and growing and all these outshoots have appeared. The outline shows that organized work is being done for children from

the earliest years up to sixteen and beyond. The Christian High Schools have older students, too, of course, but they would come under Student and Young Peoples work. The present study is limited to the work for boys and girls, from babyhood to the early teen age.

By far the larger number of Churches and Missions are using the Sunday School, some depending on this wholly as a means of religious education for the children; others add the Kindergarten as a means of further influencing the smallest children; a very few keep hold of children of Primary School age in their own primary schools; a few more get the twelve and thirteen year old children into High Schools where the early teen years are kept under Christian influence.

Orphanages

Only nine Missions or Churches reach out to the unfortunate children who have no homes, and gather them into orphanages. However, the real value of some of the orphanage work seems to be in inverse ratio to its numerical rank. To take one illustration, the Episcopal Orphanage at Juso, near Osaka, the "Hakuaisha," is a type of *Christian care of the whole child*. The organization is that of a home, school and church, where the needs of the children are met from the baby in the nursery to the older boys and girls ready to go out to make their own living. The needs are recognized as physical, educational, social and religi-

ous, and in meeting all these needs of all, each contributes help according to his ability, creating an atmosphere of Christian life. The training is connected with every-day experience, and *learning* is in terms of *living*. In spite of many material limitations the real purpose of Christian training is realized, as little waifs are developed day by day and year by year till they can take their place and do their work in the world as Christian men and women.

Kindergartens

Christian nurture that connects with life-needs, and finds expression in living is provided in the Christian Kindergartens, too. Leaving out of consideration in this study the value of Kindergartens as means of opening homes for personal evangelistic work, the 257 Christian Kindergartens are worth all they cost when they meet daily the needs of thousands of little children, physically, educationally, spiritually in an environment where the little individuals can find by experience how to live with their fellows. The real value of these kindergartens is in what happens in the *experience* of the children from day to day, in their feeling, in their thinking and in their doing. Based on these experiences the Sunday School teaching and training one hour a week has meaning and results that are impossible without this preparation for and following up of the one hour on Sunday.

Effort is made to keep the kindergarten graduates in Sunday School, and in long established centers reports show that boys and girls have been held to Sunday School and church in gratifying numbers. Reports reveal the fact, however, that comparatively little is yet done to supplement and follow up the Sunday School teaching of these graduates as was done while they were in kindergarten.

Sunday Schools

As noted above, thirty-nine Missions are reported as having 1,900 Sunday Schools with 195,798 children. There are reported 10,015 teachers. One of the most encouraging facts in the Sunday School work is the enthusiastic spirit of the teachers and the willing cooperation of all the Churches in promoting Sunday School interest and effort.

It has been found that the association of Kindergartners in the Christian Kindergarten Union has helped to keep kindergarten standards high and ideas fresh in the individual kindergartens where the actual teaching of the little children is done. In like manner, but far more widely extended is the contribution made to the Sunday Schools by the National Sunday School Association and local unions. Their influence is felt in the actual work being done with the children through the Sunday School helps provided and Sunday School institutes held. However, responses to a questionnaire regarding the

teaching and worship and follow-up work of the Sunday School hour with the children reveal much yet to be desired.

Importance of S.S. Teaching

Nor does this statement reflect on the value of what is being done. In one of the large Primary Schools of Osaka it was sought by the Principal of the school to discover the religious content of the children's minds. The children of the higher grades wrote answers to the following questions:

1. Who is God?
2. Where is God?
3. What does God do?
4. What becomes of people who die?

The almost uniform response was about as follows:

1. God is some dead hero.
2. God is at Ise.
3. God punishes bad people (a few added, "and rewards good people")
4. People turn to ashes when they die (Some added, "But people who are great enough may turn into a god.")

Only a small proportion of answers varied much from the above and this small proportion expressed some Christian idea and came from children who had been to Sunday School. One earnest woman who has been a successful Sunday

School worker for years saw these written answers and said she pledged herself then and there to devote more earnestly still the rest of her life to Sunday School teaching.

Preparation of S.S. Teachers

The need of better preparation of teachers for their task seems to be felt as a real need and yet is still to a large extent an unsolved problem. Many of the schools report Teachers' Meetings, but few provide for preparation of the lessons to be taught the children. The few that made provision made a study of the text to be used but give little consideration to ways of teaching effectively the individual children. One response said with almost a wail of discouragement, "Progressive study is a dream with some, but many teachers without preparation wait for the inspiration of the moment." The note of encouragement came in the responses that said, "Teachers' meetings once a week for study of the lesson," especially when the words were added, "with helps in lesson teaching." Most of the statements regarding lesson preparation were to the effect that at the Teachers' Meetings the pastor or superintendent gives an exposition of the text.

Need of Leadership

One thoughtful study of the situation found expression in these words, "Trained leaders are our greatest need. The Christian young men and

women are eager for service but they want some one to point the way."

Perhaps the difficulty is that busy pastors and missionaries do not realize how strategic a point the Sunday School *teaching* is in the work they themselves are doing. If only the children could be really taught Christian *truth* and led to *live* it on through the teen age, how much sooner could the Church of Christ be established in Japan!

An honest response regarding Sunday School work from one of the leading missionaries of one of the leading Missions said, "I am not one to shirk filling up a questionnaire if I have anything to contribute. But I am afraid yours is beyond me. We are all experiencing just the difficulty that you state of reaching and retaining those beyond ten or twelve years of age, and in my own little piece of work there is a big gap between a small Sunday School and the work among grown-ups."

Another response was, "Work for the children is practically never discussed in our Evangelistic Board, the Board which has charge of the Evangelistic Department of our Church."

Sunday School Lesson Material

In most of the Sunday Schools the International Uniform Lessons are used. In many, however, the International Graded Lessons have been introduced into the Beginners' Classes. One Mission reports also regarding the Graded Lessons that "they are used in a few of our largest and best

schools." The same is true in some other Churches and Missions but their use is not general yet.

Young Teachers

Indications are that conditions are ripe for a great advance all along the Sunday School line, if only men and women in our Training Schools and Churches can be found to cooperate with the Sunday School leaders of Japan and devote themselves to *leadership* of the young Sunday School teachers in the local churches.

One report from a Training School says, "Students teach classes in connection with churches and Y.W.C.A. besides twenty-three Sunday Schools conducted in private homes, reform school, orphanage and factory;" and says also, "Teacher-training class every week." Other Bible Schools and Kindergarten Training Schools are making like contribution to the Sunday School work in greater or less degree. Some churches are finding it likewise possible to organize their young people into training classes and into a force of Sunday School workers for their own center and for groups of children gathered in outside places. One live pastor has trained such a group of workers and maintained eleven Sunday Schools. The Shikanjima Settlement in Osaka under Mr. Kagawa's care is another such center in which not only is the work for children being done, but young volunteer workers are being trained to do it.

Daily Vacation Bible Schools

One of the greatest signs of progress is the report from so many individuals and schools and churches of Daily Vacation Bible Schools. Accurate statistics are not available but many responses indicate that the value of this intensive work is recognized. The experimental stage was short. One report comes as follows—"Daily Vacation Bible Schools are always conducted in our orphanage and in the Bible School Chapel and usually in two or three other places, besides in connection with three country places." All over Japan this line of work promises to help in three ways; namely,

1. to reach numbers of children not yet in Sunday School
2. to do intensive follow-up work for children in Sunday School
3. to furnish opportunity for service to numbers of young men and women eager to serve.

Material is available to help in this work as reported by Mr. Coleman last year. He says for the Sunday School Association, "We have issued a complete Hand-book of eighty pages and have two texts of Bible stories for the conduct of these schools, so very good working material is at hand. Millions of children are available during the summer time, hence we appeal to leaders of Christian schools and to thousands of Christian students in the colleges of Japan to see in this plan

the wonderful opportunity for religious and social service that it is."

Boys' and Girls' Clubs

Again encouragement comes in marked degree from reports concerning provision in some schools and churches for "through-the-week activities" for the children. Not only Kindergarten Graduates' Clubs but Boys' Clubs and Girls' Clubs of various kinds, looking to some share in and direction of the interest of the every-day life of Sunday School children and others, are being organized and conducted with success where some leader has vision and training. Some of the Missions are developing splendid work along these lines. A few missionary specialists for children's work are doing remarkable club-work in several of the Training Schools. The Y.M.C.A. has led in provision along this line for boys, and the Y.W.C.A. workers are making a special and distinctive contribution along this line for girls.

A movement is reported on foot to bring the club work now being done in many places into closer affiliation and to lift standards and determine more clearly the possible objectives, relating the whole of children's work to the work of the Church in Japan.

Children's Churches

In line with this is the report from a few places of Children's Churches, organized to supplement and extend the training of the Sunday

School in worship. There are possibilities to be realized here that ought to count in the religious life of multitudes of children and contribute to the adult church life upon which these children should enter in the years just ahead.

One independent church in Tokyo has led the way in emphasizing the right of the child to church life and worship on the plane of his own experience. Other experiments encourage the hope of wonderful things for the children and for the churches.

Type of Organized Work for Children

Two outstanding illustrations of what is possible are furnished by the work of the Salvation Army for its young people and by the many lines of interrelated work for the children of the neighborhood to which it ministers by the splendidly equipped and well conducted Yodogawa Zenrinkan of Osaka. The former has a definite plan of progressive teaching and training, looking to the recruiting of its children for service in the Army.

The Zenrinkan is likewise thoroughly organized, with its splendid Sunday School teaching supplemented and made to function in the week-day life through "Clubs for small boys and girls, for students, and for older boys and girls, with well-rounded program to include mental, physical, social and religious development, tied up with Sunday School, reading room and playground work."

A campaign to win a million souls for Christ in Japan is now being inaugurated by Mr. Kagawa. This is a clarion call to all the Churches and Christian organizations to cooperate intensively during the next three years. Is it not a challenge to the Christian leaders of the children to push forward in organizing every possible form of activity whereby the boys and girls may have a share in this campaign—may themselves be won to Christ and may then help win Japan for Him?

CHAPTER VII

CHRISTIAN EDUCATION FOR YOUNG MEN

Darley Downs

The present writer on this subject is not qualified, as his predecessors have been, to write an original article on the general subject of "Christian Education for men." Consequently, the purpose of this paper is to summarize the replies received to a brief questionnaire on the religious conditions and activities of the schools. Unfortunately, a number of important schools failed to reply making the report far from inclusive. Brief summaries of the reports follow, in alphabetical order.

Aoyama Gakuin (MEFB), Tokyo, College Dept.
—All the leading men in the school are earnest Christian men. The Bible has a regular place in the curriculum of every class, two hours a week being devoted to Morals, with the Bible as the text book. There is a regular organized Church, the pastor being school chaplain as well. The Sunday morning congregation runs from 300 to 500 regularly. There are active YMCA organizations in each department. There is a "street" Sunday School on the grounds each Sunday morning, with a group of 24 teachers from among the

student body, the Superintendent being the College Normal Course Head. Regular chapel is at ten o'clock each morning. Attendance is irregular, perhaps one-third to one-half of the entire student body. Rev. H. Hatanaka conducted several days of meetings in the early winter. There are also intensive campaigns of evangelism in the separate classes, and many are brought to baptism and membership in the Church. "In general, we find that our early College classes have about 10 to 20% Christians, while the graduates are much more than half members of the Church."

Aoyama Gakuin, (MEFB), Tokyo, Middle School—There is one hour of Bible in each class and one hour of Ethics. There are seven voluntary Bible classes, five in English with missionary teachers, with a total enrollment of about 150. Special evangelistic meetings were conducted by Dr. T. Sato and Pastor Imai of the Gakuin Church. The YMCA has 150 members. There are 100 baptized boys out of a total enrollment of 1100, and 20 of the 40 teachers are Christians.

Doshisha, (KK; ABCFM), Kyoto, College and University Depts.—There are eighty voluntary religious organizations in these departments which are organized into "The Doshisha Christian League (Remmei)," with over 300 members. The Barnabas Society of the College of Commerce holds a noon service once a week. Theological students and members of the faculty carry on regular and effective religious work at two branches of the Doshisha Church. There is a faculty Bible Class in the College of Commerce,

as there is also in the Middle School. In these departments, there are 89 full time teachers, exclusive of the military instructors. Of these, 47 are Christians. The total enrollment is 2,258, of whom President Ebina estimates one-fourth are Christians. There is daily chapel at 7:40 A.M. with an average attendance of about 50.

Doshisha, Middle School—Bible, or the lives of Neesima and Davis, are given one hour a week in each year. The religious department is one of the regular departments of the Student Association. It maintains five Japanese Bible classes and an English Bible class with a total enrollment of about 100. Attendance at daily chapel is compulsory and on Saturday the service lasts eighty minutes, with the first year students meeting separately. The chapel building holds only eight hundred, so that up to this last term, small numbers in rotation from each division, have been excused. This term the students of the first year class on Mondays, the second year on Tuesdays, and so on, gather in their own class-rooms, where with the help of the Class Teacher, the Christian boys in each division conduct the service. The enrollment is 987, of whom about 120 are baptized. 18 of the 29 full time teachers are Christians.

The Doshisha Church celebrated its fiftieth anniversary in 1927, by calling back Rev. T. Hori of Honolulu, who was one of the first students baptized in the church fifty-one years ago. As a result of his meetings, 351 students and teachers (102 young men) were baptized. In November, Mr. T. Kagawa conducted four-day meetings,

beginning at 6:00 A.M. and closing late at night. Over 600 signed cards as inquirers, of whom 104 (about 35 young men) after careful training, were baptized February 5th. Mr. Hori has become the pastor of the church and is exerting a deep influence on the students of all departments.

Kwanto Gakuin, (ABF), Yokohama, has two hours of Bible or Christian Ethics a week, daily chapel at which attendance is entirely voluntary. In the Middle School, attendance runs to about one-half of the total enrollment, in the College, it is considerably lower "but we still hold to the voluntary idea." There is a flourishing YMCA with regular activities; one being a well-attended early morning prayer meeting each Tuesday. The tendency is for boys to receive baptism after graduation in rather larger numbers than before. It is quite certain that their appreciation of the Christian character of the school, grows after they go out into other environments.

Kwansei Gakuin, (MCC & MES), Kobe, **Middle School Dept.**—has one hour a week of Bible and one hour of Ethics, and five voluntary Bible Classes with 100 enrolled. Special meetings were conducted by Messrs. M. Kawabe, T. Matsuzawa, T. Kugimiya, K. Baba. The training of inquirers is in the hands of the school chaplain. There is a school church. One-half the faculty are Christians, and 100 students out of a total of 800.

Kyushu Gakuin, (LCA), Kumamoto, has Bible one hour a week, five voluntary Bible classes with an enrollment of 90, and two YMCA groups with membership of 18 and 60. Special meet-

ings were conducted by Mr. Imai of Aoyama Gakuin, and Pres. Ebina of Doshisha. The desire was for "real decisions, not numbers; therefore, the cards were to be signed and returned later." 40 were baptized after several months of special instruction. There are 16 Christian teachers out of 27, and 105 Christian students out of 660.

Meiji Gakuin, (PM; RCA), Tokyo, Middle School, has one hour a week of Bible in all classes. There are two chapel services a week, one for first and second year boys and the other for upper classes. After special meetings led by Mr. T. Kagawa and Mr. Kawabata, there were 200 inquirers. The YMCA has 250 members. The 894 students are classified as: Christian 154, Buddhist 146, Shintoist 12, Tenrikyo 2, others 580.

Memoyama Middle School, (NSK), Osaka, has no Bible in the curriculum. An evangelistic meeting and Bible classes are held once a week with an average attendance of more than one hundred. There is morning prayer regularly before school with average attendance of from 30 to 50. The Sunday morning service is well attended. The YMCA has occasional meetings. Mr. Tsuji of Tokyo and Mr. Yanagihara of Osaka conducted special meetings resulting in a number of earnest inquirers. There are 750 students of whom 20 are baptized, and 17 baptized teachers out of 27.

Japan Missionary Training School, (SDA), Nahara, Chiba Ken. This school is really a training school for Christian workers, so all of the 60 students are Christians, as are all of the teachers. The students have three days a week of classes

and three days of practical money earning work in the offices, art department, sales department, carpentry, plumbing, electric wiring, painting, farming etc. "By next fall, we are planning the adoption of the Dalton plan of laboratory teaching in all studies."

Steele Academy, (Tozan Chu Gakko), (RCA), Nagasaki, has one hour a week of Bible and one of Ethics throughout. The YMCA meets every week with average attendance of 50 or 60. There is compulsory daily chapel. There is no school church, but a Sunday School with average attendance of 100. One of the most encouraging activities is a Teachers' Bible Study Class in preparation for the Sunday School. Of about 500 students, 56 are Christians. Out of 25 teachers 14 are Christians.

Tainan Choryo Middle School, (EPM), Tainan, Formosa, has about 200 students, all but two or three of whom are in the dormitories. There are preparation classes for candidates for baptism, and a teachers' training class for all baptized boys, all of whom teach in the city Sunday Schools. Rev. D. MacLeod conducted a week of special meetings, resulting in 50 applicants for baptism, of whom 25 were accepted. Young preparatory or first year students are rarely accepted for baptism. All boys attend church twice on Sunday, and have prayers morning and evening in the dormitories. Two-thirds of the staff are baptized Christians, and more than one-fourth of the students.

Tohoku Gakuin, (RCUS), Sendai, has two hours of Bible in the first and second years of the Middle School, and one hour in all other classes, besides one hour throughout of Ethics. There are five voluntary Bible Classes, with 115 enrolled. There is a YMCA and a Christian Endeavor Society. Commissioner Yamamuro conducted special meetings, resulting in about 100 decisions. 49 teachers out of 67 are Christians, and the non-Christians are largely lecturers. President Schneder estimates that one-third of the 847 students are Christians; this, incidentally, is the highest proportion reported.

To O Gijiku, (MEFB), Hirosaki, has Bible one hour a week in the first three years. Last spring, under the auspices of the YMCA, a series of classes were held over a period of six or eight weeks, attended by the 4th and 5th year boys, almost in a body. This fall, three groups with a total average attendance of 75, all Christians, met for a series of six meetings. The YMCA has 150 members. Special evangelistic meetings were held last May under the direction of Rev. Mr. Kawajiri of Sapporo, resulting in about 85 decisions. 59 boys were baptized. Two classes of students in the church Sunday School have a combined average attendance of 30. Of the faculty of 23, 11 are Christians. Of about 480 students, 132 are Christians.

The following *night schools* sent in reports.

Matsuyama Night School, (ABCFM), Matsuyama.—The whole school meets for an ethical or religious lecture once a week. From 40 to 60

students attend the forty-minute weekly prayer meeting. 10 students were baptized after the visit of Rev. T. Hori, making a total of 29 Christians out of 166 students. 10 of the 13 teachers are Christians.

The Osaka English School, (UCMS), Osaka—which has a new building this year, has three voluntary Bible classes, with 25 enrolled, a YMCA, and a regular chapel service every night. Out of 21 teachers, 13 are Christians.

Palmore Institute, (MES), Kobe, —Thirty minutes each night is devoted to Bible study or a chapel talk. There are five voluntary Bible classes with an average attendance of about 80. Rev. M. Yanagiwara and Rev. M. Akazawa conducted special meetings resulting in about 30 baptisms. The student body is usually about 25% Christian.

Tokyo YMCA English Night School, has chapel exercises twice a week, attended by practically all of the students. There are two voluntary Bible classes with average attendance of about 10 each. There are 14 self-governing student organizations. 8 out of 10 teachers are Christian, and 5% of the students.

Statistics based on even such reports as were received must be treated very carefully. Only seven schools (exclusive of night schools) gave definite figures as to Bible classes and Y.M.C.A.; only four as to baptisms. There are Bible classes in the other schools and, of course, there were many baptisms. The totals reported are: Bible classes—40, enrollment—125; Y.M.C.A. member-

ship—708; baptisms 246. From the night schools 42 baptisms were reported and 10 Bible classes with an average attendance of 125.

Eleven schools reported numbers of students, making a total of 9,702 of whom 1,700, or 17.6% are Christians. However, it should be remembered that in two instances the number of Christians reported is only an estimate. For Middle Schools alone (omitting Tohoku Gakuin where the total reported seems to include all departments) the total is 6,371 with 847 Christians or 13.2%. The highest proportion in a Middle School is "more than one quarter" and the lowest 2.6%. Seven schools (excluding night schools) reported numbers of teachers, making a total of 327 of whom 192 are Christians, 58.7%. All the teachers at Palmore Institute are Christians and in the other Night Schools, 70%.

Reference was made in several reports to religious exercises in dormitories. Daily prayers and other religious meetings are held in all of them; and the Christian influence of the dormitory life on the students is very great, but the proportion of the students in dormitories, on the average, can not be more than 25%.

One point in the questionnaire was, "Methods and experience in getting Christian graduates into churches." The only comments received were, "No special method." Dr. Schneder added, "and not great success, with some fine exceptions." This is a grave problem. The Doshisha church reports 887 absent members out of 1,254. Some more effective methods need to be found to bring

the Christians into active Christian work after their graduation. The perverted form of loyalty to *alma mater* which makes graduates retain their membership in the school church should be combated most vigorously.

Comments and criticisms were solicited on the school church as an institution; but none was received. This seems a question worthy of careful investigation. It appears to the writer an open question as to whether it is desirable to have special school churches at all. At any rate he thinks membership in such churches should not be limited to those connected with the school. Especially in larger cities students should be encouraged to work in the local churches rather than to go in a mass to the school church where the normal activities of a well organized community church are, if not impossible, at least rarely found.

CHAPTER VIII

CHRISTIAN EDUCATION FOR YOUNG WOMEN

Loretta L. Shaw

In 1882 there were seven Christian schools for girls in Japan. In 1928 there are 257 kindergartens, 8 primary schools, 40 middle schools, 16 colleges and two universities. The total number of pupils under instruction in these schools is about 28,000. The following account of the status of the work is based on reports sent in from 38 of the middle schools and colleges. It cannot, therefore, claim to be complete but it is at least representative.

In the beginning of things the only teachers available were the women missionaries and men trained in the old Confucian methods. Today there is an ever increasing supply of able, well trained women teachers. Then, even primary education for girls was looked upon as an undesirable innovation or an unnecessary luxury, while today both primary and high school education are considered essential and all who can afford it desire to send their girls on to colleges as well.

Thus the Christian girls' schools of Japan, four or five of which have seen fifty years of service, have not only succeeded in planting the seeds of

education for women but have seen the tree grow until it fills the land, and some of the ideals for which they have toiled are in a fair way of fulfilment.

As we review the whole situation the most striking feature at present is the growing popularity of college education for women and the rapid development of both private and government colleges for women. When we consider that the first university for women was founded only twenty-five years ago and was met with great opposition on the part of many, the sudden increase of colleges of every type for the higher education of girls seems truly phenomenal. One of the most interesting developments in connection with the great and growing demand for college grade education for women is the way in which men's universities are gradually opening their doors to women. Three of the Imperial universities admit women and grant them degrees and this year Meiji University in Tokyo, and Ryukoku University in Kyoto, have decided to admit women students. Meiji is to have a special department for women specialising in law, economics, and political science. Graduates of this college can then enter the university proper and receive the same degrees as men.

This step marks an interesting development in co-education. In Japan boys and girls are together in the primary schools but after that their education proceeds along different lines and in separate schools. But there is a growing awakening in regard to the need for a greater opportuni-

ties of social intercourse between the sexes. Each year girls are gaining in poise and mental adjustment and are becoming better fitted to mingle socially and to study in classes side by side with men. The Christian churches and schools should lead in this new social movement and perhaps one of our finest contributions can be through well managed co-educational universities. This work needs wisdom and careful planning if we are to get the best results. The girl students should be in dormitories with women deans at the head and there should be a certain number of women lecturers on the staff in order that the faculty may have the best understanding of any problems that may arise.

Under such conditions the students could have some degree of wholesome social intercourse.

Four of our Christian colleges have now obtained the coveted privilege of teacher's license without examination for the graduates of their English departments. Tokyo and Kobe colleges offer in addition a three or four years' course of university work above the junior colleges, where science, mathematics, philosophy and political science may be studied. The courses offered in all our sixteen colleges are English, Music, Domestic Economy and Japanese Literature. Five more of the colleges have obtained recognition as "semon gakko" and are working towards the obtaining of teacher's licence for their graduates which the government will grant when the college has proved its efficiency.

There is therefore a good supply of teachers for English and usually for music, as western music was first introduced through the Christian schools and churches. But the supply of certificated Christian teachers for other subjects is very limited. The number of students in advanced science and mathematics is always small and such departments are expensive to carry on. It would seem therefore that if our Christian colleges could arrange some plan of co-ordination, such as that of London University, whereby each college would emphasize certain courses, it would, be of great advantage to all the Christian girls' schools in helping to supply certificated teachers in all subjects.

St. Luke's Hospital begins this year a three years' training course for nurses as a recognised *semmon* college under government recognition and supervision. With a few notable exceptions the nursing profession in Japan has not risen to a high standard, and now that women doctors are graduating from the Women's Medical University—a six years' course—it is highly important that there should be a good supply of nurses trained to that high standard of efficiency which has done so much to raise health standards in our homelands. Only graduates of high schools are admitted and this course throws open a door of opportunity to Christian women to become matrons of hospitals and affords wide avenues of service. With its splendid equipment and resources and long experience, St. Luke's has a unique field of service which makes a very fine contribution to

the Christian education of women along vocational lines. This venture of St. Luke's will raise the whole standard of nursing throughout Japan and marks a forward step in the training of women so that the opening of this college and the opening of Meiji University to women mark two great advances in the education of women.

In analysing the financial standing of the schools many interesting facts come to light. As the demand for middle school education for girls has increased the income from fees has steadily risen, due not only to increased numbers but also to the higher fees now asked. The total income of the thirty-eight schools replying to the questionnaire was ¥1,262,825. Of this about ¥800,000 came in as fees, about ¥400,000 as grants-in-aid from boards, and the remainder came in as gifts from individuals or was raised through concerts, sales, etc., carried on by the schools. In all cases the missions have supplied the initial cost of land, buildings and equipment and also give the whole time of two or more missionaries to each school.

Where a school has from seven hundred to one thousand girls, including a higher department, the income is around one hundred thousand yen and less than one-fifth comes from the mission or from any outside source. Where a school has between five hundred and seven hundred girls the average income is sixty thousand yen and less than one-third comes from the mission. In schools where the number of pupils ranges from two to three or four hundred the income is around thirty thousand yen and the amount received from the

mission or outside sources is usually about one-third of the total. Schools in the country cost proportionately more to carry on as their fees are lower than those in the cities. Of the schools reporting four received no grants from the missions but two of these state that in order to keep up the income from fees very large classes are taken in. Figures from the various schools vary considerably so only a very general average can be given.

The most popular schools are those offering higher courses. The parents choose these schools even in preference to government institutions because their girls can easily pass up from the lower school into the upper. Schools with college courses can hold their entrance examinations on the same day as the government schools and have far more applicants than they can receive. Middle class parents, in order that their girls may earn a competent living, and wealthy parents in order that their girls may be better fitted to occupy social positions, all alike today, desire to give their daughters at least two years above the middle school. If Japan soon recovers financially this demand will increase and the Christian schools which cannot meet it will inevitably lose in prestige and popularity. If we wish to keep a steady stream of good material coming into our Christian girls' schools it seems essential that we should strengthen and develop our higher courses as these form the greatest attraction for parents and girls and give the school prestige in the community. It is the well educated girls of good

character and stamina who have had at least two years of extra training above Jogakko grade in our Christian schools, who are the backbone of our churches and Christian enterprises, and who have given such a good name for character to our Christian schools.

It is satisfactory, therefore, to see that most of our schools are vitally interested in some form of higher education for women, either cooperating with colleges already started, or planning or carrying on their own. Out of the thirty-eight schools replying only five had no plans in this direction.

Sixteen of the schools have started building up an endowment. Six have twenty thousand yen or over but only one has reached the one hundred thousand yen mark or over. This is because most of the funds secured by the schools have to go into the enlargement of buildings and equipment. Gifts from the alumnae during the past ten years or so have reached the surprising total of ¥647,133, surprising, because girls have not large funds at their disposal and can only give in small sums. And this was not all, for some schools stated that though funds were raised they were unable to state the amount. There is no doubt that in our alumnae we have a loyal and devoted body ready to respond to a due share of responsibility, both as regards the administration and the finances of our schools. All schools should be encouraged to draw more largely on this latent source of power.

Unless the schools can build up endowments it will not be possible for the churches to take

them over for some time to come, as the churches are not able to bear the financial burden of raising sufficient income to supplement fees and to supply funds for equipment and renewal. Where this burden is assumed without due preparation the tendency is to admit great numbers, so as to increase the income from fees, and to carry on large classes. This tends to lower educational standards and to lessen personal contact.

Striking development is seen in the administration of the girls' schools. From the beginning, even though the main management had to be in the hands of the women missionaries, they endeavored to enlist the sympathy and understanding of the churches by always having some of the church members on the governing board. Gradually through this educative work the churches are coming to realize the meaning and value of Christian education. That the educational authorities, the churches and the community, are today recognising that Christian schools have a valuable contribution to make to the progress of the nation surely means that we are on the eve of a great advance.

The proportion of Japanese on the governing boards is rapidly increasing, so that in the majority of the schools, it is fully one-half. In only two of the schools is the number of missionaries greater than that of the Japanese, in eight schools the membership is mainly Japanese, and in three schools it is wholly Japanese. Thus the schools are becoming more and more an integral part of the churches and of the whole Christian move-

ment in Japan. This gradual transfer of control has resulted in a better appreciation of the aims of the schools and in an increased willingness to shoulder some of the financial responsibility.

About one-third of the schools have formed *zaidan hojin* which hold the property instead of the mission. As this ensures that the school will always be the property of the church to which it belongs, it has encouraged gifts, as the donors feel more assured of the permanency of the institution. In nearly every case the mission has representatives on the *zaidan*.

In regard to the holding of endowment funds there is great diversity. Some are held by the alumnae with no definite statement as to the purpose of the fund or its use. Others are held by the *Zaidan* of the school and some alumnae have formed their own *zaidan* to hold the endowment. Caution needs to be exercised here. It would seem well to follow the example of schools abroad where such funds are usually handed over to the governing board of the school, on the understanding that the alumnae shall be adequately represented on the board. If this plan is not followed at least the funds should be in the hands of an alumnae *zaidan*, with a proper constitution and a definite statement as to the aims and purposes of the fund. The total endowment funds now in hand amount to only ¥246,000, distributed amongst thirteen schools. But the encouraging feature of the situation is that most of the schools are fully awake to the necessity of building up

such a fund and are making plans for a forward move in this direction.

Four of the schools report strong parent associations which are greatly contributing to the advancement of the school. These associations have proved of great value, not only in providing money for much needed equipment, but also in enlisting the sympathy and understanding of the parents, which is a great asset for any school. The influence and prestige of the Christian school could be greatly advanced in the community if only a wise and helpful understanding between parents and school could be effected, but this work needs an enthusiastic leader who can give time and energy to working up a parents' association. Such associations help to make the schools truly democratic. Japan is only gradually changing from the bureaucratic stage, and the tendency of the people is to leave everything in the hands of officials. The Christian schools should lead in the endeavour to build up friendly, helpful associations between parents and schools in which the parents will feel free to make suggestions for the better training of their children. The present lamentable state of overcrowding of the curriculum, undue examination pressure, lack of proper grading, and general neglect of health in the public schools of Japan would soon be remedied if we could build up strong parents' associations, ready and willing to put forward their ideas. In order to prepare girls for higher schools and colleges we are compelled to follow the government curriculum more or less, though we know it

is detrimental to health, to initiative, and to independence. There seem to be only two ways out of the dilemma: (1) To build up Christian higher schools and colleges so that our students can pass up into these, so sending out from these a steady stream of strong Christian women leaders who command the respect of the community. (2) To build up parents' associations and alumnae associations who can and will influence public opinion and so bring pressure to bear upon the Mombusho to inaugurate reforms.

In reply to the question, "What do you consider the most encouraging feature in the present situation in the Christian Girls' Schools?" there was a surprising unanimity of opinion. Emphatically it is the growing spirit of understanding of the value and aims of Christian education on the part of the general public, the educational authorities and the churches. This is reflected in many schools in the excellent spirit of co-operation between the members of the staff, the enthusiastic support of the graduates, and a happy spirit of friendship between teachers and girls.

The second point emphasized was the fine response to the Christian message, the eager desire of the girls for all that is best in life, and their consequent acceptance of Christ as Leader and Master. The number of girls who are baptised varies from ten to fifty per cent in the various schools, but as we all know, this does not represent the total number of Christians, for many girls are earnest Christians but have not yet

received permission from their parents for baptism.

Of the thirty-eight schools answering the report, nine have one hour of regular Bible instruction, eight have three hours, one has four hours, one has none (though talks are given in chapel services, and instruction in Y.W.C.A. meetings) and the remaining nineteen have two hours a week. Outside of this, there are, of course, various forms of Christian activities such as Sunday School work, Girl Guides, Y.W.C.A., King's Daughters, etc., where the girls have meetings for prayer and work.

In regard to Christian teachers, two schools report a complete Christian staff, while the others vary from two-thirds to one-third. There is a general complaint of the scarcity of Christian certificated teachers for Japanese and Chinese classics, Mathematics and Science. We look to our two Christian Women's Universities in Tokyo and Kobe to help us out along these lines and perhaps the opening of Meiji to women will also help.

The second question, "What do you consider the greatest lack in the work?" brought forth many answers, but perhaps two things were most frequently stressed: (1) lack of means and equipment. (2) lack of sufficient opportunities in the local churches to provide the girls with scope for work.

That the first does not loom so large as it did a few years ago shows the way in which the girls' schools have been making strenuous efforts to improve their buildings and equipment and the en-

couraging response which has been made to their appeals both at home and on the field. Much more remains to be done along this line but the schools are alive to the need and are making every effort to raise funds and to tap new sources of supply in their parents' and alumnae associations.

There is a general feeling of dissatisfaction in regard to the status of girl students in the local churches. Girls are not content to sit and listen to sermons. They want to *do* something and there are so few organized activities in which they can take part. This linking of the young people with the church is a vital part of our programme and is a great problem. It is a very solemn and glorious thing to see the wonderful way in which several hundred young people will spontaneously rise to their feet as one in offering themselves for service for Christ. But how and where are they to be put to work? A few Sunday schools—and how whole-heartedly they put themselves into them—a little choir work and what else is there? A little street preaching for boys, perhaps. The church must recognise that the young people have something to give to the community and a place of work must be found for them. If only our churches could be aroused to the gravity of the great social problems now confronting Japan and establish some close relationship to the poor, they would immediately enlist the warm-hearted service of the young people. Perhaps our Alumnae can carry on some such enterprise for themselves and so make an outlet for the eager spirit of service in our girls that needs to be harnessed to

a vigorous, growing work where the spirit of Christ is made manifest to the people.

In regard to applicants for entrance there was a slight decrease in 1927 and a further falling off in 1928, due doubtless to the prevailing depression. But the number of applicants for college courses has steadily increased, perhaps because such girls are from the more well-to-do classes.

In regard to the problem of leadership in our schools and colleges, Tokyo is giving us a fine example in the way it is putting trained Japanese women at the head of its excellent schools and colleges. In Miss Tsuda's college, in the Women's Christian University, in Mrs. Hani's school and in half a dozen others, we see Japanese women principals making a magnificent contribution to the cause of Christian education, but in the other towns we seem to be taking the path of least resistance and are putting Japanese men in charge. Surely our ideal of education for women equal to that given to men is not fulfilled unless we fit and train women to be principals of our girls' schools and colleges. Only Japanese women can thoroughly understand the girls of Japan and their needs and they have a unique contribution to make for the education of the women of the world. That they are able and ready, and that women-managed schools fill a great need in the community, is seen in the popularity of the schools and colleges in the capital which are under Japanese women administrators. Such women in our Christian girls' schools will

advance Christian educational ideals for girls as nothing else could do.

That the Christian girls' schools have succeeded after fifty years of faithful work in planting the ideal of education for girls equal to that for boys—though not necessarily similar—in the minds of the people is seen in the present rapid expansion of schools of college grade for girls, in the throwing open of men's universities to women, and in the planning of law, technical and commercial colleges for women. Women have now an excellent medical university with a woman doctor at the head and women doctors on the staff; three universities for women and entrance into six men's universities; a training school of college grade for nurses; and about twelve schools of college grade where they can obtain certificates as teachers in high schools. In addition there are many places where they can obtain training as kindergarten and primary school teachers or in business colleges. From this we can see the rapidly growing importance of women in the economical and financial status of Japan. Nearly one-half of Japan's women are engaged in some gainful occupation, and many carry on their work even after marriage. In fact many of the women teachers on the staffs of the Christian girls' schools are married.

Higher education is, therefore, an assured fact for the women of Japan and this much of our goal is won. What remains to be done? Most people would agree that the chief defect in the state education of Japan is its army *en masse* methods

and the consequent lack of training of initiative and personality. The Christian schools must therefore continue to emphasize the value of each girl as an individual and encourage initiative and independence in every possible way. Consequently small schools are best in which each girl can be known, where Christian character can be built up and where consecrated Christian women are in daily contact with the girls.

Another weak point in the state educational system is the lack of attention to the physical welfare of the pupils. Health and character are made secondary to intellect, and health is often sacrificed in the undue stress of long hours of school work and competitive examinations. This is intensified by the amazing lack of grading. Once pupils enter the school they are automatically passed on from grade to grade, regardless of work or ability. Pupils are thus compelled to listen to lectures and to attempt work which is far beyond their capacity. This pretended kindness is a cruel injustice and causes incalculable harm to thousands of children.

The Christian schools should therefore insist on proper grading of every child entrusted to their care. They must stress health and have up-to-date physical culture for each girl. To do this ideally, the English system of promoting by subjects rather than by grades or classes would be a great advance, but if we are not yet ready for this we at least must keep health in the forefront of our programmes and help the girls to develop sound minds in sound bodies.

And lastly, our Christian girls' schools should serve as a medium whereby new educational ideals and experiments from abroad can be introduced into Japan. That they have served to some extent in this way in the past is seen in the way in which they have influenced the development of education for girls in this land; in the spread of the ideal of monogamous marriage and the Christian home; in the new freedom accorded to women in law, politics and finance and in the spread of ideals of purity and temperance.

That today, though our Christian schools are still influencing society through the fine Christian character of their graduates, they can seldom serve as models in the educational world is due chiefly to two causes, (1) lack of funds, (2) lack of Japanese women leadership. Where you have either of these, such as in the leading schools of Tokyo, a very influential popular school can be built up, and striking experiments in Japanese education for girls can be tried which have the enthusiastic support of the community.

The mission schools can also serve as an excellent field for cultivating international thought, giving a broader world outlook, and building up the thought of Christian brotherhood.

Unfortunately statistics from the Roman Catholic schools for girls were not available for this review. As nearly as can be ascertained they have about sixteen high schools for girls with about four thousand students. Some of their schools, especially in Tokyo, have a very fine reputation and the sisters are highly respected

by the community for their self-sacrificing work. It is mainly through their well conducted schools that this church is making its greatest contribution to the cause of Christianity in this land and gradually breaking down the prejudice and fear which has existed in the minds of the people against the "old religion" as it is called since the days of the terrible persecutions of the Tokugawa era.

CHAPTER IX

A SURVEY OF CHRISTIAN TRAINING SCHOOLS IN JAPAN

R. D. McCoy

This study is limited to Seminaries and Bible Training Schools for men and women, and Kindergarten Training Schools. Training Schools for Nurses are also mentioned, but Normal Schools for the training of English teachers are not included since these are not conducted mainly for the development of Christian workers. The facts stated below are, for the most part, answers to a questionnaire sent out by the writer.

For the purpose of convenience the seminary and Bible training group will be considered first, and these institutions will be taken according to geographical location, since they center for the most part in the Kwanto and Kwansai districts. Brief mention will be made of each school, and in a final section some outstanding facts will be noticed.

Seminaries and Bible Training Schools in the Tokyo-Yokohama Area.

1. The Theological Department of Aoyama Gakuin.

This seminary was established in 1879, and is the oldest of the educational institutions of the

Methodist Church in Japan. It has sent out into the ministry a total of 226, of whom 75 per cent are still engaged in Christian work. The Theological Department of Aoyama Gakuin, at the present time, is unique in two respects:—it is interdenominational and co-educational to a greater degree than any other seminary in Japan. In 1927 there was an enrollment of 130,—102 men and 28 women. The Nippon Joshi Shin Gakuin, or Bible Women's Training School of the Methodist Church, which has had a long career as an independent institution, will soon be made a parallel department in the seminary. While co-education is not possible technically, yet the two departments are administered together and some of the classes are united. While the school is an organ of the Methodist Church, four other churches are co-operating officially in the institution, as follows:—Evangelical, Church of Christ (Disciples), Christian Convention, and the United Church of Canada. The student body, however, represents a much broader interdenominationalism. In addition to representatives from the co-operating churches, last year, there were students from the Methodist Protestant, Baptist, Congregational, Friends, Nazarene, Pentecostal, Korean Presbyterian, and United Brethren churches.

2. The Theological Department of Meiji Gakuin.

This institution dates back to 1877. It was established by the Northern Presbyterian Mission. At the present time the Presbyterian Church in the U.S.A. and the Reformed Church in America

co-operate in maintaining this school. It has graduated 291, of whom 75 per cent of those now living are engaged in Christian work. This school is not co-educational, but of the 60 students enrolled this last year one was a woman. The preparatory work in the seminary is carried on in the College Department at Meiji Gakuin; the three years' regular course in the seminary proper at Shinjiku.

3. Central Theological Seminary.

The Japanese name of the school is Seikokwai Shin Gakuin. It is the training school for the Anglican Church in eastern Japan. It is closely allied with St. Paul's University. Its regular course students must be graduates of Higher Schools (Koto Gakko). The University confers the A. B. degree upon the seminary's graduates. The enrollment in 1927 was 22. The graduates number 76 of whom 90 per cent are still in active Christian work. The school was established in its present status in 1910, through a combination of older institutions. It is not co-educational.

4. Tokyo Shin Gakusha.

This school is an independent seminary connected with the Nihon Kirisuto Kyokai (Japan Church of Christ). It was established in 1904 and has sent out 131 graduates, of whom 73 per cent are still in active Christian work. The present enrollment of the school is 81,—or 66 men and 15 women. Along with the seminary of Meiji Gakuin this institution serves the churches of the Presbyterian group.

5. Japan Lutheran Theological Seminary.

As the name implies, this is the training school of the Japan Lutheran Church. It was established in 1910 in Kyushu, Southern Japan, but was removed later to Tokyo. The present enrollment is 14. The school is not co-educational. The graduates number 17, of whom 15 are still in the ministry.

6. Kwanto Gakuin Theological Department.

This is the seminary of the Japan Baptist Church. After being maintained for many years in Tokyo as a separate institution it was recently removed to Yokohama as a department of Kwanto Gakuin. The preparatory work of the seminary is done in the Higher Department of the college. There are 6 students in the regular seminary course.

7. Kyoritsu Joshi Shin Gakko.

The Bible Women's Training School of the Women's Union Missionary Society was established in Yokohama in 1900. While it is a union institution the school works in connection with the Japan Church of Christ and trains evangelists, teachers, and Sunday School workers for these churches. There were 30 students enrolled in 1927; 183 have been graduated. Of these, one half are still in active service. The school is of high grade, admitting only graduates of high schools. It gives a four years' course of training.

8. Tokyo Bible School.

The Evangelical Church in Japan established and maintains this training school for women workers. It has 30 students enrolled,—29 women and 1 man. Since its beginning in 1904 it has sent

out 104 graduates, of whom one-third are still engaged in church work.

9. Seisho Gakuin or Bible Institute.

This school was established in 1901 by the Oriental Missionary Society. It is a short course school, covering only two years. At present 68 students are enrolled, of whom 47 are men and 21, women.

10. Salvation Army Training School.

The officers of the Army in Japan are trained here. The present enrollment is 60:—29 men and 31 women. Emphasis is placed upon practical work; the school course of study covers only ten months. Certain reading courses are required, however, after graduation. Over 900 officers have been sent out from this school and one-third of them are still working in the Army.

11. Sei Gakuin Bible College.

This training school of the Churches of Christ (Disciples) was established in 1903 and continued independently until 1923, when it entered into co-operation with the Theological Department of Aoyama Gakuin. It has sent out 52 graduates, of whom about half are now in Christian work. Though co-operating with other institutions at Aoyama Gakuin, the school still maintains its legal status. It has 9 students at present. These are counted above in the Aoyama group.

12. Joshi Sei Gakuin Bible Training Department.

This school also serves the Churches of Christ. It was established in 1905 and has sent out some 25 graduates. The policy for the future, however,

is to send its students to the co-operative school at Aoyama Gakuin. It has one student enrolled this year.

13. Theological School of Reinanzaka Church, Tokyo.

Dr. H. Kozaki, pastor of the Reinanzaka Congregational Church, organized this school as a private institution. It has no connection with the Mission or the Kumiai churches. The school is closed at present.

Seminaries and Bible Training Schools in the Kyoto-Osaka-Kobe Area.

1. Doshisha University Theological Department.

The Doshisha training school is the oldest institution of its kind in Japan, having been established in 1875, by the Mission of the Congregational Church. In recent years it has been a union institution in that the United Brethren and Kumiai Churches have co-operated with the American Board in conducting the school. The educational standard of the seminary is high:—entrants must be graduates of Koto Gakko or Junior College. Through the years there have been 233 graduates sent out from this institution. About 80 per cent of these are still in active Christian work. The enrollment in 1927 was 30.

Doshisha University also has a Semmon Gakko or Special School in Theology as one of its departments. This is separate from the older theological school. Entrants into this Special School must be graduates of Middle School grade. This department was established in 1922 and has had only 16



graduates, of whom 90 per cent are now in Christian work. The enrollment in 1927 was 41. The United Brethren also co-operate with the Congregational Church in this work.

2. Kwansei Gakuin Theological Department.

This, too, is a real union institution in that it is maintained by the co-operation of the Methodist Episcopal Church South, The United Church of Canada, and the Japan Methodist Church. The school was established in 1889. There was an enrollment last year of 51,—47 men and 4 women. The women admitted are usually special students. The graduates number 163, and 55 per cent of these are engaged in Christian work at the present time.

3. The Chuo Shin Gakko or Central Theological School.

The Kobe Theological Seminary of the Southern Presbyterian Church and the Osaka Theological Seminary of the Northern Presbyterian Church united forces in September, 1927, to form the Chuo Shin Gakko. Both uniting institutions had had long careers as separate training schools. The union school is located in Kobe, and 45 students were enrolled during the first term. The teachers of this school are all engaged in active pastoral or evangelistic work. The school has no full-time teachers in the sense in which the term is usually employed.

4. Osaka Free Methodist Theological Seminary.

This school was established in 1904. It has 18 students enrolled,—11 men and 7 women,—and

has graduated 41 of whom 83 per cent are still active in the work. This school is of a lower grade than the other Kwansai institutions mentioned above, as it does not require Middle School graduation as a condition for admission and its regular course covers only four years. The school is working, however, towards a stronger course. They have just secured a new building and equipment and plan to strengthen their faculty by the employment of more full-time teachers.

5. Kobe Women's Evangelistic School.

This is one of the oldest institutions in Japan for the training of women workers. It was established in 1880 and has continued as a Congregational Church institution since that time. It has sent out 146 graduates, about 70 per cent of whom are in Christian work at present. Twenty students were enrolled in 1927.

6. The Baptist Joshi Shin Gakko, or Bible Women's Training School, is located in Osaka and connected with the Northern Baptist Mission. It has been in operation since 1907 and has sent out 59 graduates, of whom 60 per cent are still engaged in Christian work. This school is not a union school but it co-operates with Lambuth Training School in Osaka in the employment of Christian teachers.

7. Lambuth Bible Training School, Osaka.

This school is maintained by the Southern Methodist Church and has had a long career in training Christian workers. In 1927 the enrollment was 19.

Seminaries and Training Schools in Other Localities.

Outside the two central areas previously mentioned there are several training schools of long standing and of great value to the churches in the out-lying sections of the Empire.

1. Tohoku Gakuin Theological Department.

This school has been in existence since 1886 in the flourishing northern city of Sendai. It was established by the Reformed Church in the United States and now co-operates with the Japan Church of Christ (Nihon Kirisuto Kyokai). There have been 121 graduates; 72 percent of these are still in Christian work. The three years' regular course of the school is based on three years of college work. The enrollment in 1927 was 24.

2. Fukuoka Divinity School.

As the name implies, this school is located in Fukuoka, in Kyushu. It is an institution of the Church Missionary Society (Anglican), and was established in 1912. Its course of 3 to 4 years is not necessarily based on Middle School graduation. The present enrollment is 15. The graduates number 20, of whom 90 per cent are still connected with the regular work of the church.

3. Southern Baptist Theological Seminary.

This school is also located in Fukuoka. The enrollment in 1927 was 11.

4. Schools conducted in Formosa by the Presbyterian Church in Canada.

(a) Theological College. This school was formerly in Tamsui but was transferred to Tai-

nan, South Formosa, three years ago. It is closed temporarily, awaiting permission to reopen in its new location.

(b) Women's Bible School, Tamsui. The school has a two years' course and students of all grades are admitted:—"some with no education, some public school graduates. A number are wives of evangelists and others are preparing for nurses training in the hospital. Several are Bible Women."

Kindergarten Training Schools and Nurses Training Schools.

This group differs from the groups mentioned above in that, so far as definite statements have been received, non-Christians are admitted.

1. Tokyo Kindergarten Training School.

This is a Baptist Mission institution and was established in 1911. It had 40 students enrolled in 1927.

2. Toyo Eiwa Jo Gakko Kindergarten Training Department.

This school was established in 1907 at Ueda, Nagano Ken, but was removed to Tokyo in 1919. It has sent out 171 graduates; the enrollment last year was 34.

3. Glory Kindergarten Training School,—Kobe.

A Congregational Church institution. It was established in 1889 and has sent out 245 graduates. The enrollment last year was 25.

4. Aoba Kindergarten Training School.

This school is located in Sendai and was established by the Protestant Episcopal Mission. The enrollment last year was 29.

5. St. Luke's College of Nurses.

The school was first established in 1907, reorganized in 1919, and chartered by the Educational Department as a Special School in 1927. It has 50 students enrolled and a three years' course is provided. The school is supported by the Rockefeller Foundation.

6. Mackay Memorial Hospital, Formosa.

The Canadian Presbyterian Mission established this institution. The nurses training school is not recognized by the Government. The enrollment last year was 16. Lack of workers and funds greatly hinder the work.

Additional Points Revealed by the Survey.

1. The Cost of Theological Education.

The following tables, A, B, and C, will make this somewhat vivid. I regret that complete figures did not come to hand in all cases. The amounts listed under 'support' were sent in answer to the question:—"How much support has your school received this year from the Mission or Church?" Several pointed out that the sum named did not include the salaries of missionary teachers giving full or part time to the seminary. Then again, some perhaps counted scholarships as a part of the support while others did not; schools differ in this regard. The tables follow:—

Table 'A,'—Tokyo-Yokohama Area.

	School	Students	Men	Women	Support	Course Prep.	Reg.
1.	Aoyama Gakuin.	130	102	28	¥29,600.	3	3
2.	Meiji Gakuin ...	59	58	1	20,000.	3	3
3.	Central Theolog- ical	22	22		22,000.	Koto	4
4.	Shin Gakusha .	81	66	15	13,000.	Mid.	5
5.	Japan Lutheran.	14	14		25,000.	2	3
6.	Kwanto Gakuin.	6	6		10,700.	Koto	3
7.	Kyoritsu	30		30	24,000	Koto Jo	4
8.	Tokyo Bible ...	30	1	29	25,000	2	3
9.	Seisho Gakuin .	68	47	21			2
10.	Salvation Army.	60	29	31			

Table 'B,'—Kyoto-Osaka-Kobe Area

1.	Doshisha Univ..	71	71		¥ incom- plete	{ Koto Mid.	3 4
2.	Kwansei Gakuin.	51	47	4	24,000.	Mid.	5
3.	Chuo Shin Gakko	45	45		16,500	Mid.	5
4.	Osaka Free Me- thodist	18	11	7	8,400.		4
5.	Kobe Women's Evang.	20		20	7,250.	Mid.	4
6.	Baptist Joshi Shin	17		17	6,300.	Mid.	3
7.	Lambuth Bible .	19		19			

Table 'C,'—Other Institutions.

1.	Tohoku Gakuin .	24	23	1	¥13,690.	Koto	3
2.	Fukuoka Divin- ity	15	15		5,000.	3 or 4	

The figures speak for themselves and comparisons can be easily drawn. I want to call attention to one or two points in passing. Taking the first eight institutions listed in Table 'A,'—and these with one exception are about on the same grade,—the average cost of educating one student for a year is, in round numbers, Yen 455.00. In this same group of schools the lowest average per student is in the independent school,—the Shin Gakusha, the figure being Yen 160.00. In Aoyama

Gakuin, where the largest amount of co-operation is taking place and the student body the largest, the cost is Yen 227.00 per student. The highest cost per student runs over Yen 1,700.00 a year. The lesson here is obvious; he who runs may read.

2. The Attitude Toward Union. The foregoing figures indicate clearly, in these days of difficult finances in Mission Circles, that one solution of the problem lies in our getting closer together. Not much sentiment, however, was expressed for union in the replies to the questionnaire. Those who are doing the most in the way of co-operation were most cordial of all.

9. Scholarships. Practically all the higher grade schools give scholarships,—the amount for men ranging from ¥15.00 to ¥40.00 per month. One of the Women's Training Schools gives ¥10.00 per month, another ¥12.00. In the case of the Kindergarten Training Schools the scholarships are given as loans and must be repaid.

4. One final point of encouragement I want to mention in closing. The question was asked:—"Has there been a tendency in recent years for the number of applicants to increase or decrease?" The great majority of the replies indicated an increase. Some pointed out in addition that the quality of the applicants was improving. This would seem to indicate that the idealism of the youth in our churches is not on the wane. Competent leaders will be raised up for the future.

CHAPTER X

PHYSICAL TRAINING IN JAPANESE SCHOOLS

F. H. Brown

Sixteen or seventeen years ago this subject was excellently covered by an article in the Christian Movement by Mr. J. Merle Davis. Owing to the great earthquake fire of 1923, the files containing this article are not available for reference. Consequently the present attempt may contain certain errors or omissions which otherwise might not occur. No pretense is made to detailed historical accuracy in many matters and this only purports to be a generalized statement of information on the subject.

Probably the first attempt at Physical Training in the Japanese school system was in connection with elementary jiu-jitsu which was practiced in some of the primary schools as early as the fifth year of Meiji (1873). One of the first foreign teachers to be brought to Japan was a Dr. G. Leland, an American, who came in Meiji 11 (1878). He was familiar with the German type of gymnastics and succeeded in introducing it. The following year the Department of Education

issued instructions that gymnastics might be adapted to the primary school programs as local conditions permitted. In 1886, gymnastics were definitely included in both the primary and middle school programs. In 1913, a serious attempt was made to standardize the physical training program, but in the following decade the conception of what really constitutes physical training became so broadened that a complete revision of the program was issued in May of 1926. Two main factors contributed to this change. One was the travel abroad of a number of physical directors and educators. The other was a very rapid adoption of western sports during this period, although several of these had been introduced some time before.

There are three institutions primarily concerned in raising the standard of physical training instruction in the schools, these being the gymnastic department of the Tokyo Higher Normal School, the Oimachi Gymnastic School and the Institute for Research in Physical Education. The first two were started in a small way in the eighties. The Oimachi school was at first a government supported institution but is now independent. The women's department of the Tokyo Higher Normal School also has a normal course in physical training. For many years the bulk of gymnastic instruction was handled by retired army non-commissioned officers, but these have been largely replaced by graduates of the above mentioned schools. Present day instructors may be specialists in judo, kendo or in gymnastics,

athletics and games. In 1922 or 1923 was organized the Institute for Research in Physical Education under Dr. Kita of the Hygiene Section of the Department of Education. This Institute is located on the outskirts of Tokyo and is beginning some original work along several lines of physical education. Besides, periodical short term institutes are conducted for groups of physical directors of the various grades of schools. The Y.M.C.A. physical directors are from time to time asked to assist in these institutes.

Judo is the name generally applied to the modern form of the old military art of jiu-jitsu. Early in the eighties a student of the Tokyo Imperial University, Mr. Jigoro Kano, modified this old Japanese form of hand to hand combat into a system of physical training including a scientific gradation and a code of ethics. Professor Kano was for many years president of the Tokyo Higher Normal School. He founded the Japan Amateur Athletic Association and retired from the presidency of the organization in 1920. He was the first Oriental member of the International Olympic Committee. His long and effective service in the educational world was recognized a few years ago when he was made a member of the House of Peers.

At present the primary school requirements are as follows:

For the first two years, four hours (periods) per week are given to physical training, which may include gymnastics, folk dancing, games and athletics. For the other years, three hours per

week are required. Judo and kendo (fencing) may be practiced in the upper grades if desired. The rudiments of military marching are included in the gymnastic instruction. In institutions of middle school grade, a curriculum of thirty-four hours per week includes a minimum of five and a maximum of eight hours of physical training. The program has about the same latitude as that in the primary schools. Judo and kendo may be taken in addition to the required work or, as is done in many schools, either of these may be substituted for a certain amount of gymnastics. Since the school military training law was passed in 1926, pupils of the first three years of middle school are required to have two hours per week of military training and three hours in the last two years. This work is under military officers and is not connected with the physical training program. The Mombusho (Department of Education) and the Institute for Research in Physical Education are cooperating in working out a systematic program for institutions of higher grade. At present only military training is required in higher schools and colleges.

Present day gymnastics in this country are a mixture of Swedish and German. The Swedish influence is most noticeable in the calisthenics, while both types of heavy apparatus work are seen.

For some years, folk dancing has been used in primary and girls' higher schools with women gymnastic instructors. When gymnastic dancing was introduced in Y.M.C.A.'s, Mr. Ryan was asked

to conduct short term institutes for organizations of school teachers, men and women. This he has done from time to time in Tokyo, Osaka, Kobe and Seoul. One was conducted by Miss Ferris of the Y.W.C.A. and her successor, Miss Gibbons, is to hold an institute for teachers this summer in the Tokyo Y.M.C.A. gymnasium. Baby organs are, therefore, an important piece of equipment in the primary and girls' schools.

Athletics and games have come to have such a prominent place in the school programs that it may be well to give a general statement of their introduction and growth. Although anything like general interest in track and field athletics dates back less than fifteen years, athletics, together with rowing, had been practiced to some extent in a few colleges for many years before that. To another foreign teacher goes the honor of this introduction, a young Englishman named Strange, who taught in the Tokyo Imperial University about forty years ago. In 1912, two runners were sent to the Olympic Games at Stockholm and in the same year was organized the Japan Amateur Athletic Association (Dai Nihon Taiiku Kyokai). The following spring a few runners and the Meiji University baseball team represented Japan at Manila at the first Far Eastern Championship Games between the Philippines, China and Japan. These international contests have been held at two year intervals since; three times each in Manila and Shanghai, once in Tokyo in 1917, and once in Osaka in 1923. They have played an important part in popularizing in Japan the several branches

of sports included in the standardized program. The first National Athletic Championships under the auspices of the newly organized Japan Amateur Athletic Association were held in the fall of 1913 at the Toyama Military School grounds in Tokyo. The writer had been in the country but a few days and was privileged to see this competition. The technique of the athletes and the officials was necessarily very crude at this time, but now the management and athletic technique displayed at the large meets in this country will bear comparison with similar meets anywhere in the world. Japan sent seven track men, four marathon runners, two swimmers and two tennis players to the 1920 Olympics at Antwerp, and in 1924 was represented at Paris by six track and field athletes, four marathon runners, five swimmers, four tennis players and one wrestler. Much inspiration was gained by these foreign trips and by the brief visits to Japan in the months following the Paris Games of such noted athletes as Scholz, Paddock and Murchison, sprinters; Spearow, pole vaulter; and Norton, all-round athlete, of America, and Myrra, javelin thrower of Finland. Occasional contests with the foreign athletic clubs of Yokohama and Kobe have also been helpful in years past when the resident foreign athletes were superior to their Japanese hosts. The Japanese have received a minimum of foreign coaching in addition to the brief visits of the athletes mentioned above but have shown excellent results. For several years the writer acted

as honorary advisor to the J.A.A.A. and in a volunteer capacity did some intermittent coaching in track athletics at various colleges in Kwanto and Kwansai. The most far-reaching results were obtained through work at the Tokyo Higher Normal School, for these students are now teaching all over the country. Mr. Cody, an American business man of Tokyo, has spent much spare time in giving the Japanese sprinters the benefit of his experience.

Until the advent of the Far Eastern Championship Games, Japan gave very little attention to speed swimming, although other phases of the art had been highly developed. Japanese swimming of the older type emphasized three things, style, stunts and ability to swim long distances. There were no swimming pools, indoor or out, and speed swimming is not developed in open water, where the shorter distances are not accurately measured and other conditions are not uniform. As soon as they began to take part in international contests, the Japanese swimmers and coaches began to study and adopt the most modern methods and now Japan ranks among the first four or five nations in this sport. Probably a more accurate placing will be indicated by the results of Olympic competition this summer. The Physical Department of the Tokyo Y.M.C.A., opened in 1917, provided the first swimming pool in the Empire and proved a great help in developing the new swimming. In recent years, a few indoor and many outdoor pools have been constructed but the Y.M.C.A. still has the best of the

indoor natatoriums, both in the matter of attractiveness and sanitary equipment.

Baseball has been played in the Japanese colleges and schools for many years. The only American coaches who have given an appreciable amount of time are two former missionaries, Mr. Place of the Disciples Mission, who helped the Keio University players, and Dr. Merrifield of the Baptist Mission, who assisted Waseda. Both men had won their varsity sport letters at Chicago University and they are directly responsible for the cordial relations that have always existed between the teams of these three universities. Professor Isoo Abe, the noted Christian educator of Waseda University, has from the beginning been a moving spirit in the growth of this game in Japan. Professional baseball has not yet developed in this country, which may be just as well. The best of the Japanese college teams are now able to play on even terms with the teams representing American colleges and trips back and forth across the Pacific by teams of both countries are becoming more and more frequent.

Association football (soccer) is now widely played in the schools of middle grade and above, but it is still not as popular or advanced as elsewhere in the Orient, due to a later start and less opportunity for competition with British teams in the port cities. The introduction and inspiration for his universally played British game has come mainly from the foreign clubs in the port cities and the Far Eastern Championship Games. Probably no foreigner has given more assistance

in developing this sport in Japan than Mr. Drake, a former teacher here now residing in Shanghai.

Ten years ago it would have been difficult to muster a dozen basketball teams of any kind in the country. Today they abound literally by the hundreds. Sporting goods dealers say that basketball is second only to baseball in the amount equipment sold. One sees basketball goals in almost any school playground. Perhaps the writer is as responsible as anyone for the introduction of the game among the Japanese men and boys. However, girls' basketball had been introduced with indifferent success some time before the boys took it up. The first real matches were played in 1915 in Kobe between the Y.M.C.A.'s of Kyoto, Osaka and Kobe, at which time volleyball also was introduced. The first time Japan competed in football, basketball and volleyball in the Far Eastern Games was in 1917, when the Kyoto Y.M.C.A. represented the country in basketball, the team being captained by a returned graduate from Wisconsin University. The first colleges to take up basketball were Rikkyo, Tokyo University of Commerce and Waseda, a year or two after the Tokyo Y.M.C.A. Physical Department was opened in 1917, the first two being assisted in the beginning by the Y.M.C.A. The first Waseda squad was organized and coached by Mr. Spencer, then connected with the Baptist Mission. Before the Japanese took up the sport, basketball had been played by the Chinese students in Tokyo at their Y.M.C.A. near Jimbocho, having been assisted by a few resident Americans,

among them Mr. Jack Andrews of the Y.M.C.A., Mr. Ivins, a Mormon missionary, and the late Mr. Harvey Oltmans. Many higher girls' schools have taken to basketball with enthusiasm since it has become so popular in the colleges and middle schools. Except in the length of playing periods, the girls now play by the men's rules.

The first school to adopt volleyball was the Kobe University of Commerce in 1915. This college team has held the National championship continuously since 1918 or 1919 and has represented Japan in the last four Far Eastern Championship Games. This is not as widely played as basketball by the boys, but has become very popular among the girls' schools.

Next to baseball, tennis is probably the most universally played game in Japan. Until less than a decade ago, Keio University was the only school of prominence using the regulation tennis ball. All others used the softer and lighter rubber ball and played only doubles. A few years ago, a sudden change came but even now there is an active soft ball tennis association and many schools play both games. Japan's present standing in the tennis world is too well known to need comment.

Several other sports are practiced to some extent although not as largely as those spoken of at some length. Among these may be mentioned field hockey and English rugby football. The latter was taken up by Keio University students many years ago but for a long time their only competition was with the Yokohama and Kobe

foreigners. In late years a number of other colleges have adopted the game and intercollegiate matches excite much interest. American football is not known here. Within the last year or two boxing had enrolled a large number of followers and within the past few months have occurred national championship competitions both amateur and professional.

Student competition is not limited to western sports. Regular intramural and interscholastic and intercollegiate competitions are held in judo, kendo and sumo (wrestling). Archery also has its devotees but they are comparatively few in number.

One does not ordinarily think of Japan as a place for winter sports and up to very recent years there were none. Even now there is very little skating due to the scarcity of fresh water lakes or tranquil rivers. However, there is plentiful snow during the winter months in the mountains of the northwestern part of the country and the growth in popularity of skiing in the last eight or ten years has been nothing less than phenomenal.



PART III

SOCIAL WORK

CHAPTER XI

THE YEAR IN SOCIAL REFORM

E. C. Hennigar

The Temperance Movement

The modern Temperance Movement in Japan was born as the "Gospel Temperance Movement" in the Christian church. The President of the National Temperance League today is an outstanding Christian and most of the officials of the League, if not indeed church members, are men who have come under the influence of Christianity. But the movement itself has spread far beyond the confines of the church. In every class of society are to be found non-drinkers and in every class, among University professors, doctors, lawyers, school teachers, merchants and farmers as well as among the Christian ministers are those who are giving ungrudgingly of their time and labour for this movement.

The National Temperance League reports 314 affiliated societies with about 40,000 members. But if I may argue from the situation in my own prefecture of Nagano where there are 64 societies of which only $\frac{1}{4}$ are affiliated with the League, there will be well over 1,000 societies in the country. Add to these the very large number of branches of the W.C.T.U. to be found in every large town and we see that the organized forces of Temperance are not to be despised. An indication of the way Temperance sentiment is growing may be seen in the fact that there are three whole villages in Okayama, Ishikawa and Gumma prefectures as well as nine other hamlets that have gone dry in order to build schools, to hasten recovery after a fire or for other such reasons.

At the same time the consumption of *Sake* is increasing faster than the increase of population. As the figures taken year by year show decreases as well as increases according as the amount left over the year-end was larger or smaller, I have taken the average amount manufactured the last five years and compared it with the five years immediately preceding. So reckoned the amount now being made annually is 5,948,774 *koku* (a *koku* is 39.7 gals.) as compared with 4,866,536 *koku* five years ago. The consumption of beer is increasing at a more alarming rate, having mounted from 13,000,000 gals. in Taisho 5 to 34,715,548 gals. in Taisho 13.

Drink Bill—Japan's Drink Bill for all this reaches the astounding sum of over one billion

and a half yen per year. Add to this the sum that as good a financial authority as Mr. Ozaki Yukio, M.P. estimates as spent in the allied evil of Commercialized Vice, and we get the tremendous figure of something over three billion yen per year thrown away. Many think Japan a poor country. That is not as near the truth as it is to say that Japan is an improvident country. In return for the three billion yen spent on these twin evils Japan gets only disease, want and crime, and suffering for untold numbers of her women and children. Probably no other country in the world spends as much, *in proportion to its total wealth*, on these two evils as does Japan. A survey of certain villages showed that the average spent on alcohol per family was ¥140.00 per year, just one-half the average estimated income of the farming classes. I heard of one farmer, in very ordinary circumstances, who with three friends at the New Year's celebrations this year consumed *in one day* 180 yen worth of liquor.

Looked at from the national standpoint the matter is a very serious one. In 1926 the population of the Empire increased by over one million. This has raised in very pointed fashion the question of the future food supply of the empire. The Government appointed a strong commission to study and report on the question. At one of the early sessions Mr. Nagao Hampei, Pres. of the National Temperance League appeared before the commission and in the name of the League made the very pertinent suggestion that to conserve the food of the nation the use of rice in

the manufacture of *sake* should be prohibited. It is a significant fact that the average annual shortage, which must be imported from South China, Burma and elsewhere, corresponds almost exactly with the amount made into *sake*, about 21,500,000 bushels.

Minors Temperance Bill—Last spring at the meeting of the Imperial Diet a bill to prohibit the use of alcoholic liquor by those under 25 years of age was again introduced. This bill was defeated in the Lower House by a vote of 139 to 87, after having been passed the year before only to be snuffed out in the Peers. This reversal last year was due in large part to the stronger opposition on the part of the liquor dealers and distillers who the year before had become thoroughly aroused to the danger of the situation. A similar bill was to have been introduced again in February, but the Diet was dissolved, a new election held and the new Diet has not met at the date of writing. A large number of pledged Temperance supporters have been elected, but whether in larger numbers than in the last Diet has not yet been clearly ascertained. The yearly introduction of this Bill is an excellent piece of educational work which serves to focus the thought of many thinking people on the evils of intemperance. Cf. Christian Movement, 1927. pp. 178 and 186.

Losses in Personnel—Temperance circles in this country have suffered two heavy losses during the year just closed, in the return to the U.S. of Mr. Mark R. Shaw and in the death of

Dr. Sawayanagi Masataro. Mr. Shaw, sent by the Board of Temperance and Public Morals of the Methodist Episcopal Church, gave five years of very strenuous and effective service to the cause of temperance. By his pen, on the platform but more especially in his talent for organization, Mr. Shaw made a valuable contribution to the movement in this country. One lasting monument to his stay is the Students' Temperance League (Nihon Gakusei Haishu Remmei) with branches in about 50 institutions of higher learning, from the Imperial Universities down through most of the Colleges of the country. The students of these societies have inherited much of Mr. Shaw's earnestness and are most active in furthering Temperance education. Unfortunately it has been impossible for Mr. Shaw's Board to send anyone in his place, so that, at the request of the Social Bureau of the Japan Methodist Church the present writer is devoting part time to certain aspects of this work.

Dr. Sawayanagi, whose death occurred in December, was President of the Students' Temperance League, a director in the National League and had been a great champion of the principles for which these societies stand. He was a truly great liberal, one of the great internationalists of Japan. He had represented his country at several International Conferences, had been President in turn of the Sendai and Kyoto Imperial Universities, Vice-Minister of Education and President of the Imperial Educational Society, besides which he had held a score of other important posts in

the educational world. In recognition of these services he was a direct appointee of the Emperor in the House of Peers, a position which he held at the time of his death. His place as an exponent of Temperance in the House of Peers and in other high circles will not easily be filled.

Campaign against Commercialized Vice

The abolition of licensed prostitution has ever been the aim of the W.C.T.U. and of the Purity Society (Kakuseikwai) founded 18 years ago by the late Hon. Shimada Saburo, and presided over today by Dr. Abe Iso, M.P., leader of the Proletariats in the new Diet. But in reality abolition has become a living issue only during the last five years, growing out of the effort of the two above mentioned societies, after the great earthquake, to prevent the rebuilding of the Yoshiwara licensed quarters in Tokyo. Since that year the abolition forces have been active and the volume of public opinion against this age-old traffic has steadily increased almost beyond our hope and is yearly becoming more vocal.

Government-licensed, tax-paying, segregated quarters to the number of 550 are to be found in Japan, in every prefecture with the notable exception of Gumma, where they were abolished some 40 years ago. From a communication from the Statistical Dept. of the Home Office under date of Jan. 13th, 1928, we glean the following facts regarding the situation at the present time which I wish to set over against the figures of two years ago.

	1926	1928	
Number of licensed houses....	11,690	11,532	dec. 158
Number of women inmates...	52,325	50,800	dec. 1,525
Number of geisha.....	72,000	79,934	inc. 7,934

It is to be noted with some alarm that while the segregated houses and their inmates are decreasing, the number of geisha are increasing. At any rate these figures reflect the present trend in this matter. For various reasons brothel-keepers in different parts of the country are giving up the business. Some, as in the case of Yokosuka, finding that their business is decreasing are changing their houses into "eating-houses" and enrolling their girls as geisha or as "bar-maids," both of which classes are immoral equally with the inmates of the brothels. A second case of this kind is that of the quarters at Dogo Matsugeeda in Shikoku. A case of another kind was that of a woman keeper in Yamagata city, who freed her six girls cancelling their debts of ¥12,000, turned her house into a kindergarten and entered a Buddhist monastery to become a nun, planning to spend the rest of her life in prayer to expiate her sin "against Buddha and against the girls of her employ." Still another case was reported from Naoyetsu, a R.R. junction in Niigata, where the keeper of a house freed his two girls, after cancelling their indebtedness, "as a memorial of the first election under the Manhood Suffrage Law." The number of houses in Hirosaki, Nagano Ken, Mie ken and other prefectures show a decrease during the year. The keepers themselves are realizing that the days of their business are num-

bered and are getting out from under before the crash comes.

At the same time that licensed prostitutes are decreasing in numbers, it is disquieting to find, as has been noted, that geisha are increasing. It will be the very reverse of a gain if the shogi (licensed girl) is merely turned into a geisha or private, unlicensed, prostitute. This point needs careful watching. That there would seem to be a real danger here is indicated by the fact that the last public act of the Wakatsuki Cabinet last spring was the giving permission to open seven new geisha quarters in and around Tokyo. Again in December, against the strong protest of the churches and others, permission was given for the opening of two new quarters in Osaka. Besides this, whole streets of private prostitute houses are opening, as at Tamanoi in Tokyo and at various points in the provinces.

Prefectural Campaigns—The movement calling for the abolition of the licensed system within their boundaries has, in the last five years, spread into eight different prefectures. Nagano prefecture has carried on each year since 1923 with a petition addressed to the governor praying that no new houses be permitted nor new girls licensed. The authorities agree to the first request but have not yet come to the place where they are willing to grant the latter. This petition has grown yearly from 1,500 names in 1923 to 35,439 last fall. An effort has been made for two years to get the question before the Prefectural Assembly, but

owing to the opposition of the brothel keepers, heading up in one of the leaders of one of the two major parties in the Assembly we have been blocked each year, though a majority of the members, as individuals, have expressed themselves in favour. However, that is only an incident in the battle. The campaign, an intensive educational campaign, is going on.

Fukui, Ishikawa, Toyama, Yamanashi, Miyazaki and Kagoshima prefectures have all presented petitions of similar import to that presented in Nagano, and with varying numbers of signatures, running up to some 5,000. The churches of Korea have also petitioned the Residency General in the matter. In Nagano, Fukui, Okayama, Saitama and Yamanashi prefectures, Abolition Leagues have been formed whose membership is made up of the W.C.T.U. branches, Kakuseikwai, churches, and other organizations or individuals in sympathy with this movement. Another such League is in process of formation in Shidzuoka.

Although this work has in most instances originated with some Christian missionary or pastor, it is now, as in the case of the Temperance movement, spreading far beyond Christian circles. Last year in the Nagano work Young Men's Associations, Young Women's Associations, Culture Societies, (as the Kibosha) Women's Clubs, Temperance Societies and other organizations took an active part. The head of one Y.M.A. in a remote village sent in 1,300 signatures, one Temperance Society sent in 600, a Women's Society in a distant village sent in 500. Such instances might be

multiplied tenfold. The work has taken hold of the imagination of the people and was one of the principal subjects of conversation for nearly two months. One valuable bye-product was its educational effect on women. The very fact that women in such numbers worked for signatures, or the very fact that by thousands they, for the first time, put their seal to a public document of this kind, is in itself a step toward the enfranchisement of womanhood. In Yamanashi prefecture a non-Christian man from one of the villages has been the leading spirit in forming an Abolition League there. He has been constant in season and out of season and has himself made real sacrifices for the cause until he has at last seen an organization effected.

That public opinion is making itself vocal is shown by one or two recent happenings. For one thing, in the case of Okayama city where city improvements make imperative the removal of the quarters from the very prominent site they have occupied in the centre of the city it has been found difficult to secure a site in any of the nearby villages. One after another have refused to allow the establishment of the quarters within their boundaries. That even the children realize the shamefulness of the traffic is apparent from a case reported from Nagano. The daughter of one of the brothel-keepers there was found to have committed suicide. When the reasons for this act were made known it seemed that some of the children of the primary school in which she had been a teacher called after her uncomplimentary

remarks in reference to her father's business. She felt that she could no longer teach the pure and innocent children while her home was in such a disreputable place. Hence her rash act. Another case was reported, also in Nagano prefecture, where the son of one of the keepers was refused admission to one of the middle grade schools.

The newspapers have for the most part steadily supported the abolition work. The large dailies of Osaka and Tokyo have had strong editorials from time to time in support of the movement. At the Mock League of Nations staged last year by the students of Tokyo Higher Schools and Universities, abolition was one of the subjects given a place in the debates and when it came to a vote a resolution favouring abolition was passed unanimously. This is significant as showing the attitude of the young men of Japan. The same vote has been taken in numerous Young Men's Associations. All these things speak of a rising public opinion as to the shamefulness of this business.

A Notable Verdict—There have been several very definite advances made during the year besides those noted above. One of these was a very notable verdict and one that will have very wide-spread effects, handed down by Judge Yokota, Chief Justice of the Supreme Court. A woman in Oita prefecture was suing for alimony in a case where her husband had left her and was living with another woman. Not content

with adverse verdicts in the local courts she appealed the case to the highest court in the land. Judge Yokota gave a verdict in her favour, *laying upon the husband equally with the wife the duty of chastity and constancy*. The law making purity of life obligatory on the wife was clear, but in the codes no mention was made of the husband in that connection. Judge Yokota argued that the law in the case being over 100 years old the position of woman in Japanese society had changed in the meanwhile. He stated that in giving this verdict, the import of which he fully realized, he was taking into consideration the principles of equity and also the changing spirit of the times. It is of interest to learn that notice of this verdict was taken by His Majesty the Emperor, who asked Judge Yokota for some account of the case. In fact it excited interest in all classes of society, being widely commented on in the leading newspapers and that in almost, if not quite every case, with commendation. Whether there can be traced any connection between the two things is not for the writer to say, but it is a fact that last year showed a sudden and great increase in the number of applications for divorce in the Tokyo courts. The cases numbered some 300 and of these 80 are reported in the Kakusei Magazine for February. It is a fact worthy of remark that of these 80 no less than 64 *were cases in which the wife was suing for the separation*. It is further noted that most of the cases were decided against them.

Another point at which advance has been made is in the matter of the "Age of Consent." When

four years ago the Japanese Government ratified the League of Nations Treaty dealing with the Traffic in Women and Children it made a reservation in regard to the "Age of Consent." In the Treaty as drafted by the League and ratified by all western powers and by China the age was set at 21. But the Japanese Government, arguing that "the women of this country mature earlier than those in other countries" set the age at 18. However, in the early summer of last year, yielding to the pressure of the Privy Council and a growing public opinion this reservation was removed and Japan now stands on a par with the other nations in this matter.

Revising the Laws—In accordance with an order given by the Home Department in 1926 the various prefectures have been busy revising and "improving" the rules governing the licensed system. This is a point which will warrant very careful study by those interested in abolition. I have before me a list of the revisions made to date.

Saga and ten other *ken* (prefectures) have forbidden the exhibiting of the girls, or even of their photographs in the windows as an attraction to customers.

Fukuoka and seven other *ken* have revised the rules regarding pimps and other hangers-on of the brothels, putting their remuneration on a wage, instead of a commission basis.

Ehime and eight other *ken* have made the maximum term of contract shorter, in some cases as brief as four years.

Kagawa and six other ken have ruled to give the girls a larger proportion of their earnings.

Gifu and six other ken have revised the rules regarding the return of the loans by the girls.

Fukuoka and seventeen other ken have given the girls more freedom in coming and going from their houses day by day.

Kagawa and twelve other ken have made other revisions in the matter of the financial relations between the girls and their owners.

Yamanashi ken and sixteen others have ruled that the girls must be given better opportunity for rest and for recuperation after illness.

Other ken have ruled that the books of the owners showing their accounts with the girls must be open to inspection by the police at stated times. These are all revisions in the right direction, tending to make more bearable the terrible life of these girls and giving them a little more prospect of release from their slavery than they have had heretofore. But in it all lurks the danger that the authorities may be content with merely the improvement of a system that is thoroughly and fundamentally bad. Nothing short of complete abolition, removing at once the reproach from the fair name of Japan and the pitfall from the path of youth can be satisfactory to those interested in reform.

Police Attitude—In accordance with the revised regulations there have been recorded seven cases in which the owners have been called to the police stations and reprimanded or fined for

ill-treating the girls in their power. Such a thing had never been heard of before. Of these seven cases five were recorded in Tokyo, and one each in Oita and Miyazaki. Girls have also been released by their owners, either at the expiry of their term or for some other reason in Kyoto, Nagoya, Osaka, Gifu, Matsumoto and Yamagata. Besides this the number of girls taking advantage of the more lenient laws regarding the renunciation of their evil life has shown a very remarkable increase during the year under review. No official figures are at hand but those in Tokyo who are most closely in touch with the situation state that the number will be not far under 500. When it is noted that the number of those getting their freedom in this way in other years has not averaged more than possibly 20 the advance at this point is very apparent. Most of these girls have been cared for by the the Salvation Army, which has a Department for dealing with these cases and by the W.C.T.U. which maintains at Okubo in Tokyo, and in Osaka, Rescue Homes for such girls. A mission in Osaka, anticipating the need for such work, is reported to have decided to establish such an institution. The police now, in marked contrast to their attitude of a very few years ago, rather assist the fugitives instead of assisting and protecting the interests of the owners. One case to the contrary, and one that was given wide publicity by The Japan Times last September was that of four girls of the Taira licensed quarters who fled to Tokyo only to be arrested by the police at Ueno Station and return-

ed to their masters the following day. This case was followed up by Mr. Sheba, the Editor of *The Times*, with the result that the owner was induced to promise to give up his business and set these girls at liberty. So far as has been learned, this promise has not been fulfilled up to the time of writing. We may hope that the owner was sincere in his attitude in making such a promise.

The Churches—The church in Japan is definitely lining up with the Abolition forces. The National Christian Council has taken strong ground in the matter and has a Commission at work, not only investigating conditions, but engaged in positive work. The General Conference of the Japan Methodist Church (the legislating body of this church, meeting quadrennially) at its meeting in Kamakura in October last, passed the following resolution:—

“Resolved:—

That this General Conference of the Japan Methodist Church calls upon the Japanese Government to abolish the present system of licensed prostitution (*kosho*) on the following grounds.” Follow four reasons, which we may omit here. (The Conference also passed a resolution calling on the government to take steps to curb the evil of intoxicating liquor.)

The Conference further took the practical step of pledging itself to co-operate with those societies which have for their aim the freeing of Japan from the menace of these twin evils.

Abolition League—The Abolition League,

formed by the union of the W.C.T.U. and Kakusei Kwai, with offices at 500 Shimo Ochiai Machi, Tokyo-fu, has been very active during the year. The fund of 60,000 yen which the League set out to raise in three years has mounted already to 53,000 yen. The response has been very gratifying. The League has directed and financed the work in the various prefectures as reported above and has, as well, carried on an active campaign in the Imperial Diet in Tokyo. For the fourth time a Bill looking to abolition of the traffic had been prepared for presentation in January, when suddenly the Diet was dissolved. At once the League got into touch with the candidates for election on February 20th. Those who made written reply that they were in favour of abolition numbered 150, of whom 85 were elected. Others, known to be in favour, though for some reason their replies did not reach the League, will swell this number to well over 100. It is a matter of gratulation that the supporters include such men as Prof. Abe Iso, of Waseda University, President of the Kakuseikwai, Mr. Ozaki Yukio and Mr. Inukai Ki, both veteran statesmen, Mr. Suzuki Bunji and others of the Labour Parties. It is to be noted that some of the Labour Parties included abolition among their principles.

The Abolition League is now busily preparing both for the work in the new Diet and for the campaigns in the prefectures. A petition has been prepared in Tokyo which it is hoped may be widely circulated in every province in the Empire. As a method of rousing and registering public

opinion nothing better has so far been suggested. Several prefectures are already organized for this work in 1928 and it is hoped that all will fall into line and raise such a volume of protest against this wretched system that the authorities will be forced to give ear. The passage of bills to the above effect through the prefectural assemblies or through the Diet itself will not purify the life of the nation. We harbour no illusions on that score. But simply to induce the government to withdraw its license, which carries with it the idea of approval and protection, from the traffic will be a great aid in educating the public as to the evil of immorality and will make easier all other work of this nature.

Our fight cannot end with the overthrow of this licensed prostitute system. The equally immoral and perhaps more dangerous geisha must go, the private houses of vice and then the age-old Oriental system of concubinage must be attacked. But obviously the most vulnerable point of attack is this flagrant *kosho* system, with its 50,000 enslaved girls and its army of parasites fattening on the suffering of its defenceless victims. The battle is well forward, but it is not going to be won in one year or five years. No such evil system is going to let go its hold at merely a polite invitation. There will need to be hard and sacrificial work, earnest prayer, great persistence and an absolute faith that God will in the end secure the victory to the forces of righteousness. "Anything in this world that comes to stay takes time to come."

CHAPTER XII

WORK FOR THE NEGLECTED CLASSES

Helen F. Topping

For eighteen years Mr. Kagawa has been working for the neglected proletarians. He began his work in Shinkawa, Kobe, and later extended it to Nagata in the same city, both slum sections, where medical and relief work must be emphasized. Mrs. Kagawa's younger sister, Dr. Shiba, is now the physician at the Nagata clinic, which averages from forty to sixty patients daily. When the 1923 earthquake called Mr. Kagawa to the emergency in Tokyo, the relief work there was developed by him into a settlement emphasizing economic betterment through the Cooperative Movement. In the fall of 1925 his friend and colleague, Rev. Genjiro Yoshida, was employed by him to start the Shikanjima Settlement in an industrial residence section of Osaka, which reaches a great variety of skilled laborers with education and Christianity. In all three Settlements the central activity is religious, the church and Sunday School being of chief importance. In Shikanjima there were 240 kesshinsha in the four months following the dedication of the Building on October 1st, 1927. All three have a varied and

all-round program of educational, social, economic, physical and other activities.

In addition to these three Settlements, Mr. Kagawa has organized many all-Japan movements for the neglected classes. It was he who dared to organize the first real labor federation, the first labor school, the first labor newspaper, the first peasants' union, the first mutual aid societies in Japan. He is employing an evangelist to work among the fishermen and outcastes in and near Minabe, Wakayama Ken, as an experiment in rural evangelism. This man, Mr. Masuzaki, was first an art teacher, then for ten years after taking the training, an ensign in the Salvation Army, and during that time organized Christian work in a country village of Izumo called Hinokawa. Hinokawa is 28 miles away from the railroad in the mountains, and the people are very poor and ignorant. While developing his church, Mr. Masuzaki started also a kindergarten, a girls' high school, a hospital, and a number of other organizations, and after six years built a church building costing ¥1,400, entirely without outside financial assistance. He taught the farmers to open new tracts of farm land in the mountains, planting soba and mulberry first, and after five years had 2 cho 8 tan of good rice fields to which the church members contributed all the labor in their free time, using the proceeds for their Christian work. In the winter, when not at work on their own farms, he taught the young men to cut trees and dig out great stones from the hillsides, and sell these for the benefit of their common

enterprises. The women raised silk and did laundering for the same purpose, and the dyeing of mosquito netting. "Rodo to kito"—"Labor and prayer" was their motto. When their church was built they put in its high tower a clock forty-inches wide, which became the village time-standard, and the bell of which rings twice a day, at seven in the morning and eight at night. "Yaso no kane ga natte—tokei awase" say the villagers, while the Christians gather at these times, daily at the church for worship.

Since the Salvation Army could not specialize on country work, Mr. Masuzaki became Mr. Kagawa's pioneer worker for the fishermen, and since August, 1927, has been in Minabe, a town of about 1,200 houses, the former home of "Abraham," a Japanese man who has been 36 years in Los Angeles. Abraham pled with Mr. Kagawa to open work in his native town, and so it was done. The fishermen work by night and sleep by day and neglect the education of their children. So Mr. Masuzaki talks to the children about God every day on the seashore, and when the parents have time they come to listen also, and call it the "Sand School." From Shibazaki, a nearby Suiheisha village of 150 houses, school teachers and police appealed to Mr. Masuzaki to come and help, so he goes every Thursday and has school there in the priestless temple. The priest has been driven out because the people are now opposed to religion. But the children listen well to an hour's talk about Christ, and then Mr. Masuzaki teaches them handcrafts for another

two hours. The children hate the care of animals—tanning and butchering, which have been the occupations of their parents, and so Mr. Masuzaki is teaching the boys wood-carving and the girls tatting and embroidery. What is now a pleasant diversion to them will become later professions through which their whole life-standard will be uplifted—for the degradation of the outcastes is associated with their type of labor. At the Nomin Fukuin Gakko, the Rural Gospel Institute, just held at Mr. Kagawa's home in Nishinomiya. Mr. Masuzaki taught village arts to the future rural leaders. How to turn rice sacks into beautiful 'zabuton' and pillow covers, how to stencil curtains with sweet potato stencils—how to make truly artistic objects from materials which cost little or nothing, and so to develop in themselves and their groups a sense of power and love of beauty. —Mr. Masuzaki is an artist-pastor whose skill in social organization and rural leadership is matched by his power in the manual arts and by his evangelistic passion. Most of the results he gets would satisfy the artistic sense of both Orientals and Occidentals. One is anxious to see an exhibit of his work in some place where it could be observed, and his methods studied, by all interested in rural evangelism.

Similarly Mr. Kagawa is employing pioneers with rare ability, and doing experimental work, in many other groups of the neglected classes. The whole story would fill volumes. After eighteen years of experience, he is the acknowledged expert on work for the industrial groups. That

Dr. John R. Mott invited him to the Jerusalem Meeting as one of twenty experts from the whole world; that the Japanese government put him on the Economic Council (after the earthquake) of which the Premier was chairman, and recently has voted a twenty million yen appropriation for the reconstruction of the slums, because of the circulation in the House of Peers of extracts from his books on Shinkawa,—these and other facts familiar to us put unique force into the message which follows. In it he speaks out of his deepest heart a burning appeal to the missionaries to work henceforth for the neglected classes.

There are five neglected groups in Japan:—the laborers, peasants, fishermen, miners, and sailors or houseboat dwellers. The people from the middle class upwards have been touched, but the working classes have hardly been reached. While we are neglecting these groups they are being carried away by extreme radicalism.

Work for Laborers in Cities

The skilled laborers are the best people to touch. If we preach to them they are eager to accept Christianity. As Jesus Christ was a carpenter, so workmen are easily influenced by a Christ-minded person. But for them, ordinary methods are not enough. They do not like to go to the wealthy churches. Their group mind has a gregarious spirit. We must go down to the laborers' sections and start settlements or institutional churches, in order to reach them.

Slum settlements, and settlements for laborers, should be of different types. Slum settlements need to lay emphasis more on physical philanthropy and sanitation, but settlements for laborers should develop rather educational and social work. Adult education, and education for the Cooperative movements, are two significant principles we are taking in our work for the laborers. And we believe that only with these principles can we approach the laborers. Otherwise those who are inclined more or less to Marxianism are very difficult to approach.

There are about ten million laborers including all types, and probably one-half of them are women. To evangelize this class we should specialize on one industry. We should organize them as the trade unions are organized, within occupational groupings. So for clerks we must start clerks' missions, for nurses a mission especially for nurses, for machinists a machinists' mission, and so on. Probably we can form at least forty of such missions. In the mediæval age they had industrial guilds inside the church. Probably we must follow this mediæval system in reaching the industrial classes. If lodges and dormitories for small groups could be established, as the monasteries stood for the mediæval guildsmen, it would meet the need. We are planning to have more homes for laborers, to rent houses and furnish them, asking Christian laborers to be the keepers, and inviting the others to come in and pay room-rent. Such homes are self-supporting, and centers for Sunday School work and also a

kind of lodge or club-house where laborers of the neighborhood meet for fellowship.

Work for Peasants; Rural Gospel Institutes

It is very difficult to go out to the villages. There are over ten thousand villages in Japan, and two thousand five hundred small towns. So the best way to evangelize these scattered villages is to invite their potential leaders to a local center, and educate them as under-officers for the frontier movement! The Danish Folk High School plan is very successful in such education. We have tried it three times already. We invite only a dozen young men and spend one month with them, sleeping, studying and eating under the same roof, teaching them the Bible and agricultural science, village sociology, some carpentry, and peasants' arts, putting a religious meaning into each lesson. After the first experiment with a dozen in 1927, we had over 150 applicants for the 1928 term, from among whom we cautiously selected 14. Only five of these were Christians, but the others who were not even Christians were eager to study the Bible. Some of the 1927 students are doing a fine work in their villages. Some received baptism after the course had taken place, and one girl from the 1927 Rural Women's Gospel Institute has just returned to receive baptism.

Therefore we consider that the two principles for evangelizing the laborers should be adopted for the peasants also; that is, adult education,

and the cooperative movement. Through these lines we can actually show the Christian principle in operation. The villagers are very backward, and unless we show them the real significance of religion, they will never come to Christianity. To approach them from the class struggle principle is more or less difficult for ordinary pastors. But approach from the point of view of adult education and of the Cooperatives is easy, and makes entrance into their hearts without difficulty. So if possible we should like to open a Rural Gospel Institute, or Peasants' Evangelical School in every province of Japan. It would prove very effective for propagating Christianity among the peasants.

Even when we print tracts and leaflets we must take care not to send to the peasants too citified materials. In his church-paper Mr. Sugiyama reported the seasons for seed-sowing. If you print this sort of useful knowledge on the back of the tracts you distribute, the poor peasants will take them with gratitude and keep them a long time. And when churches are started they must be institutional. They should be equipped with room enough in which to welcome the peasants who may at any time wish to sleep there. An itinerating Rural Gospel School or Peasants' Evangelical School (they are the same thing) will prove a fine scheme to propagate Christianity. Some villages are very much inclined to utilitarianism, and there are many excuses for this inclination. They are so much distressed economically, and

pauperized. We must benefit them even when we talk religion. It is bad to give them bread only, but we must give them all round life—actual things. So we must not forget to benefit them whenever we preach to them. When we approach them with adult education with the religious sentiment, probably they will all be open to us. Otherwise the door is very difficult to open. Another plan is itinerating ethical lectures, visiting the young men's associations of each village. They will welcome the lectures. Some of them are willing even to listen to Christianity, but ordinarily the peasants are more or less disgusted with the people who only talk, so we must pave the way to their hearts by giving them some educational ideas.

The Cooperative movements are well received in the villages. If you approach them from this angle the country is widely opened. Medical missions such as those in the slums of the large cities are badly needed in the country. Midwives are good evangelists in the villages. And contrary to the situation in the slum settlements, the country medical missions will be partly self-supporting, for the country people have no physicians in many places, and will want to pay what they can for medical attention. Seventy-seven villages of Osaka prefecture are doctorless. Sixty-two villages in Gumma Ken are also without physicians. Infant mortality in the country is greater than that in the towns. Death rates are increasing while the city death rates are decreasing. So we need village settlements, as headquarters for

village evangelization. Children's work is also needed in the villages. Some people have been quite successful in organizing many Sunday Schools among the villages. Such work requires much patience but the results, when they do come, are wonderful. If we could combine the city settlement and the village settlement, and exchange children from the slums to the villages, and sometimes take the village children to the city, the efficiency of the settlements would be very much enhanced, and we should reap better results in the religious education of the children.

The most difficult evangelistic task among the villagers lies among the *Suiheisha villages* (of the former outcaste class). There are at least one million of these Suiheisha, or Water Level people. The largest group of them is in Nishihama, Osaka Fu, where there are 20,000 in one locality. Hyogo Ken has the largest number of Suiheisha villages, three hundred and thirty-four, with a population of 120,000. (That is the reason the slums of Kobe are the largest in Japan.) Kyoto Fu has the next largest number of villages, and Mie Ken, Nara Ken, Hiroshima Ken, and Osaka Fu, all contain districts densely populated with this outcaste class. I have been engaged in relief work among them for many years, but it is very difficult to get results from them. We need more medical and philanthropic work among them, for they are in the most desperate condition. 66% of them are reported landless and houseless. Even in the country districts they are the poorest people in Japan. Most of them belong to the Shin sect,

and are very stubborn and one-sided and opposed to Christianity. But before love they will melt, so if we would like to approach them, service-work is necessary. Probably few people can win them through preaching only.

Work for Fishermen

There are about one million three hundred thousand fishermen along the coasts of the Japanese archipelago. Probably five million in all are connected with them, including their wives and children. About seven hundred and fifty thousand are hired laborers. The fishermen live in congested quarters even in the country. Their houses are jammed together, and sanitary conditions are very bad. Their psychology is very peculiar, quite different from that of ordinary people. For instance, some spend all their money in one day and the next day they are starving. They say that they do not know where they will be the next minute—maybe in the bottom of the sea—so they want to enjoy life while they can? They sleep in the daytime and work during the night. They are hard drinkers and incline to gambling. They are very superstitious and we find more illiteracy among them than among the peasants.

I preached for nine months to the fishermen in Kamagoi, Mikawa province. My experience there taught me that we must approach them with the principle of Captain Bickel, that is, from the side of fishery technic (gyogyo gijitsu). Captain Bickel won the fishermen by approach from the sea-side, not from the shore-side. They do not

take us seriously, when we approach them from the point of view of a "landlubber"—they do not think we are real sympathizers with them. And as with the work among country people, we must specialize on fishermen. As Jesus Christ taught Peter where to fish, so with present-day fishermen, we must help them in their technic of their own work if possible,—where to fish and how to catch fishes. Usually the children of the fishermen are very much neglected. So any work among them will help the advance of Christianity in those districts. Adult education, and the Cooperative movements, will also help them. Through these vehicles we can approach them very easily. Every year nearly fifty thousand fishermen go to Kamchatka and Saghalien to fish in the summer time. The condition of these men is the worst among all the migrating laborers in Japan. But these migrating laborers are easy to catch with Christian evangelization, and they have widespread influence in the provinces they come from. We must work for them.

Work for Miners

Miners are very few in number. There are normally about forty thousand, but because of the business depression they are now reduced by about one-fourth. They are migratory workers. In some sections of Kyushu the turnover comes up to 130% a year. And usually the lodging places of miners are closed to visitors. In North-east Japan these lodging places are called "ham-

ba," (eating places), and in the Southwest they are called "naya" (barns), and their dormitories are the worst kind that are to be found anywhere. For this reason the evangelization of the miners is very difficult. A special mission must be organized for them, for publishing tracts and leaflets for the miners, and literature evangelization for them must be organized. And if permission from the mine owners can be gotten to enter the dormitories, group study of the Bible in them is very effective. In Kyushu mines there are three shifts daily, so it is very difficult to gather all the men at one time, and even if they do come together at one time they are very tired from working underground and breathing the carbonic acid gas which is usually up to 19% in the pits. So it is better to plan work so as to reach each shift separately. Their dormitory conditions are like those of the slums everywhere, so some kind of settlement work is necessary for them. As they are migratory, some homes or hostels to entertain them will do a great work for the miners. In Nogata and in Fukuoka, both of Fukuoka Ken in Kyushu, are two chief centers of the miners. Some sort of miners' homes in these two districts would help the miners a great deal.

Methods of Work for Sailors and Houseboat Dwellers

Some very good work has already been done for sailors on ocean steamers, as, for instance, in the Kai-in Home in Kobe. But evangelical work

among sailors on Japanese junks has never yet been attempted. In the inland sea there are thousands of these sailors, and in the harbor of Osaka alone there are at least thirty thousand people living always on the surface of the water. They are the most neglected people in Japan. As their children move around on the boats also, recently Tokyo and Osaka city governments have started a special system of education for these children. Mr. Den Ito, an earnest Christian, is the principal of the school for the boatmen's children in Tokyo. In Osaka a proprietor of a licensed brothel, Mr. Higuchi, started a movement to help the education of this neglected class. He died two or three years ago and the work is abandoned. (Here is a Christian opportunity.) I think there are at least half a million who are engaged in this kind of work, and most of them are very illiterate, because they have had few chances to receive education. Up to the present time, except for the work of Mr. Ito, no one has touched this field. To reach them, sailors' homes must be established. At least forty or fifty of such institutions are needed. And even among the steamer sailors more homes must be established. As the sailors are the most lonesome people, cut off from any connection with the land, if we can pass on our kindness to them they will take it with gratitude. They usually are generous, though somewhat inclined to superstition. And because they are more or less facing temptations to immorality, clean homes for them are the best instrument to lead them to Christ. Small gasoline

boats will help the work a great deal, because some sailors sleep in their boats even while in port, and do not come ashore, so if we can visit them ship by ship and pass on the gospel tidings by means of tracts and leaflets it will help them a great deal. In the big harbors throughout Japan this kind of *Gospel Gasoline boats* is very much needed,—in the ports of Tokyo, Osaka, Kobe, Yokohama, Moji and Otaru.

Conclusion

As I have described the situation throughout Japan, the work needing to be done among the neglected classes is tremendously big. As the Christian movement in Japan has been concerned mostly with the middle class, the Church has grown to the point of independence. But as the missions are withdrawing their forces from Japan, the evangelization of the neglected classes is about to be deserted. And the methods for the neglected classes must be different from those which will do for the middle class. The teaching type of evangelist was sufficient for the middle class, but among the neglected classes, teachers will not do. The workers must be service-men. They must be busy. If possible they must be self-supporting. They must be patient to endure difficulties. From the middle class we can reap results within a short period, but not so among the neglected. We have a proverb in Japanese—

“Momo kuri san nen, Kaki hachi nen,
Ume wa suite, ju san nen.”

(Peaches and chestnuts bloom within three years, persimmons take eight years, but the plum—the sour plum—takes thirteen years.) The neglected classes of Japan belong to the plum tree class. Peach trees may bloom in three years, but among the neglected classes it takes ten years more. If the missions withdraw before they reach the neglected classes and leave them to the Japanese church, we do not know when we can evangelize them. Even though the Japanese churches have attained economic independence, they are in great difficulties, and they have no extra energy to organize special missions to the neglected. We need to see the need and venture a new movement to uplift those who are sitting in darkness. And foreign missions and foreign missionaries have more chance with these classes than among the middle class now, because as I have stated, those who can serve will win souls from among the neglected. The neglected classes will not be prejudiced against missionaries on account of their nationality, if they are willing to serve. But with the middle class intellectuals, nationalistic consciousness is so much awakened that foreign missionaries are not well received. Some settlement carried on by missions are quite successful. For instance, Mr. Price's work in Mikawajima, Dr. Axling's work in Fukagawa, Mr. Moran's and Miss Cary's work in Honjo, Osaka, and Miss Adams' work in Okayama are the best examples of how foreigners can reach the neglected and reap a great result. But more work must be done for city laborers, and also for the peasants. If

somebody says "Japan does not need missionaries any more," he is looking only at the middle classes. There are ten million new voters, and this is counting only the male adults. If we count their wives and children, there are at least forty million proletarians in Japan who need the gospel. And they never say, "We dislike the missionaries." Before we withdraw the missionary forces we must try placing them among these neglected classes where the work is so much needed. I am afraid that if we neglect them and start in very late, materialistic radicalism will spread among these pauperized proletarians, and the soil, at present soft and fertile, will be turned into hard soil, and it will take at least a half a century to turn their attention back to the gospel. That is the reason why I want to ask the attention of the mission boards. We cannot wait! The field is ripe! The tide is high! We must work *now*, or lose the chance for at least a half a century.

CHAPTER XIII

WORK AMONG DWELLERS IN THE SLUMS

Howard D. Hannaford

The word for slum in Japanese—hinmin kutsu—means the quarters of poor people, but not all poor people live in slums nor is the entire neighborhood around a slum necessarily a slum. Here and there throughout a ward in one of Japan's large cities are scattered small districts, which the Japanese call slums, and the territory between the districts may be inhabited by quite prosperous people, who would be insulted to have the neighborhood of their homes called slums. For example, foreigners in Tokyo often think of Honjo and Fukagawa Wards as slums and are surprised to find in them wide streets, substantial houses and good stores, offering articles of fine quality and high price for sale. The truth is that only certain quarters (usually tucked in behind these wide, prosperous streets) in these wards are slums and very often the usual middle class citizen and the members of the depressed class live close together.

Within the past five years there has been a great increase in social work in Japan's large cities under both Governmental and private aus-

pices. Osaka has been called by a leading Japanese social worker "the show window of social work in Japan," but in Tokyo, Kobe and other cities, also, a good many social activities have been set going, although perhaps they seem less unified and more difficult to classify than in Osaka. The social service of both Buddhist and Christian organizations is a comparatively small amount in the total volume of social work done. Many of the activities of the Government and other social agencies do not touch dwellers in slums. There are certain needs common to all poor people, but which are particularly pressing among inhabitants of slums; it is these, which come under review in this article.

Housing

The problem of housing is an acute one. Japanese slums differ from those in New York City in that the houses are chiefly one-storied, wooden ones, and the dwellers in them are not shut in by towering brick walls and hot asphalt streets, but can escape into the air and often to open spaces with comparative ease. But the crowded conditions are as bad as in Occidental slums and the sanitary conditions probably worse. Many people live in one room, in some cases lighted only by a door, and the tatami mats are infected with germs and vermin, while stagnant, smelly drains make life precarious. The municipal authorities are trying to improve the sanitary conditions, while modern "model" apartment houses have been erected to provide more wholesome liv-

ing quarters. A private organization, with semi-official connections with the Government, has built several fine apartment houses in various parts of Tokyo, designed to meet the needs of different classes of people and with rents graded to incomes. This has resulted in the abolition of some slum quarters. Such work requires too large an expenditure of capital for any Christian organization to undertake.

The housing problem is being met in another way by the maintaining of laborers' lodging houses. Some of them are patronized by factory workers, who are not in the same class with people in the slums, but others are filled with day laborers without regular work. These lodging houses range from those in which all the laborers sleep together in one large room on tatami to those in which rooms are provided with several foreign-style beds in each room. In connection with some of these lodging houses are low-priced restaurants; such restaurants are also provided by Governmental and charitable organizations entirely independent of lodging houses. There are a few dormitories for women workers also. Some laborers' lodging houses and dormitories for working women are conducted under Christian auspices. It is a difficult form of service, presenting peculiar problems of supervision and requiring a rare combination of patience, sociological science and Christ-like love.

Employment and Relief

Another problem, which poor folk in the slums

face often, is lack of work. Most of them are unskilled workers with little assurance of regular or adequate employment. To help men and women find work outside their homes, employment bureaus have been established. Some Christian social workers have wished to establish such employment agencies, but, without a connection with a wide circle of employers, the paucity of positions, combined with the abundance of applications for work, makes them quite ineffective. Another form of employment assistance has been giving applicants work at the employment office in making articles, for which orders from merchants have previously been obtained: the employment is usually given to women and such employment offices are generally under municipal control. An interesting variation of this form of assistance is the Good Will Industries, carried on so successfully at a Christian Settlement in Tokyo. Through the medium of these industries the contents of bags, filled in the homes of middle class families with old clothes, toys or what not, are transformed into useful articles by those in need of work and sold at greatly reduced prices to the poor. A third method of meeting the problem of employment is the giving of work to women to be done in their homes in their spare moments, thus supplementing the family income. This is sometimes done by Christian organizations, but the economic objection to it is the danger of its becoming a sweat-shop industry, owing to the fact that manufacturers are willing to pay only a pittance for such work in the homes. One in-

direct method of helping to meet the employment situation is by conducting day nurseries, where children can be left by their mothers, while they go out to work for the day. There are some Christian day nurseries as well as Buddhist, private and Government ones.

Where employment agencies fail, relief must sometimes be given and this brings in all the usual organization of case work. Workers in the few Christian institutions, where such work is done, have an unusual opportunity in relief work, because every person's problem is dealt with in the spirit of personal sympathy and love for humanity, inherent in the Christian Gospel.

Medical Needs

Dwellers in slums are undernourished and exposed to all sorts of germs and without the means to command the advice of expert physicians, so medical work has an important place in the program of social service. There are charity hospitals and free wards in ordinary hospitals. The Christian hospitals of Japan carry on charity work, but of course they are very few. There are a number of dispensaries and places where free medical advice is given conducted by Christians; this is quite a common accompaniment of Christian social work. One of the best forms of medical assistance is the public health program of instruction and preventive work, which is carried on by at least one large Christian hospital, as well as by the Government. In the Mothers' Shelters and Baby Clinics, emphasis is laid upon

instruction in the care of babies and upon regular medical examination of children, in an attempt to reduce the appalling infant mortality of the slums. There has been a gratifying cooperation between Government Departments and Christian hospital in this work in Tokyo.

Recreation

The slums offer few recreational facilities to either adults or children. Some settlements and social institutions have playgrounds by their buildings, but the high cost of land in Japan's large cities necessitates their being small and cramped. Municipal authorities are beginning to plan for parks and playgrounds in poor districts, but there is need for more attention to such recreational centers. And there seems to be little scientifically supervised play anywhere. The movies near slums are usually not uplifting and the social worker tries to offset their influence by other movies, which are instructive or innocently entertaining. The use of such films has become quite common among both Christian and non-Christian agencies. Summer camps for children are conducted by some Christian as well as other organizations and it has been possible to create the atmosphere of a Christian home in some of them. And, of course, there are clubs for recreation in many settlements. In general, however, there needs to be more attention paid to recreation programs and Christian social workers must not yield to the temptation of neglect-

ing recreational activities because of their interest in the more serious matter of saving souls.

Educational Needs

The educational needs of the very poor have been carefully considered by social agencies in Japan. The establishment of libraries and reading rooms for children is a very popular method of work. Since the equipment requires little financial outlay, Christian organizations often have such reading rooms. Kindergartens, also, are used quite widely both by Christians and others. Private primary schools are rare, but in both Tokyo and Osaka there are primary schools for poor children under Christian auspices. Among their pupils are illegitimate children who have no registry in a family in the official records and so find it difficult to enter a Government school. The municipal educational authorities are more and more using schools in poor districts for welfare work among the children. The most distinctive Christian form of educational activity is the Daily Vacation Bible School, which has flourished in some slum neighborhoods and given the children wholesome occupation and recreation during the hot weeks of summer vacation. Sewing and knitting classes are conducted in some Christian social centers, as well as in others, and have proved attractive to the girls and women of the slums. Night schools seem to have a somewhat precarious existence in the program of social work in the slums: most boys and men, who live in slum neighborhoods, have no interest in schools of any

kind and those who do, have so little leisure or are so tired at the end of the day's toil that they are very irregular in attendance. Laborers' schools are in a somewhat different class, for they appeal to workmen, skilled in mechanics and often with more general education than most people in slums, but even in such schools teachers cannot expect regular attendance. Not many Christian night schools are found in the slums.

Religious Needs

Social workers should take account of the spiritual needs of the slum dwellers, but very often they do not. One settlement in Tokyo announces that it is founded on a non-religious basis and that its social work is "scientific," not religious. These two elements should not be mutually exclusive, however, and, while poor people have problems which can be solved only by sociological science, they also have needs which can be met only by religion. Buddhists exert some religious influence in the slums, Christians very little. Poor people have so little leisure in which to think of God and their souls that Christian work among them is truly hindered thereby. There are Christian meeting places—and among them a few churches—in or near slums; some of them are conducted entirely along conventional lines, with only Sunday services and mid-week prayer meeting through which to reach the poor, which usually proves inadequate. The Salvation Army often combines its religious work with some form of social service. Several settle-

ments have good churches, connected with their organization: the pastors of such churches, if they are of the right type, have wonderful opportunities to get near the hearts of the people and to minister to them in the name and the spirit of Christ. The type of Christian experience commonly found in the slums is emotional: the lives of the poor are so starved for self-expression that religion tends to be an emotional experience. However, such an experience, under the guidance of a wise pastor, may bring real comfort and permanent strengthening of the will and an abiding sense of God's love and care. Of course, it is along this line of spiritual help that the Christian social worker can make his unique and most valuable contribution to social service in the slums.

This article has reviewed briefly and, of necessity, superficially the housing, employment, medical, recreation, educational and religious needs of the dwellers in the slums. A great number of Christians in Japan are unaware of most of these needs and therefore indifferent to them. This should cause no surprise, for the Christian Church in Japan has been absorbed in establishing itself and making itself an indigenous Church, so there has been little energy left for work among the multitudes, who were not right at its door. But the Church is now settled on a firm foundation and for its own sake and for the sake of the welfare of Japan, it must be aroused to a sense of responsibility for Christian social work among the unfortunates in Japanese society. It would be a valuable thing if there could be a

model Christian settlement in every one of Japan's large cities, which would be demonstration parishes to the whole Church and so educate all Christians in social service among the poor. And thus not only the preaching and teaching Christ, but also the Christ, who healed sick bodies and fed hungry men and comforted poor folk, would become real not only to the middle class Christians, but also the unfortunate classes, who know not Him who came to seek and to save that which was lost.

CHAPTER XIV

WOMEN'S ORGANIZATIONS IN JAPAN

Mrs. C. T. Gauntlett

Nearly five years ago when the destructive hand of Mother Nature wrought such havoc in the capital and Yokohama and the surrounding districts in the form of an almost unprecedented earthquake, displaying a terrible scene of utter ruin and untold suffering, who would have thought that it were possible that any good should result from it? But this terrible calamity proved to be the means of bringing our women together in serving the public as well as having their eyes opened to the fact that they must and can put their forces together to work for their common good.

Ever since the early days of Meiji, the woman's movement has been at work in some form or other. Even at this early period some few women like Miss Ei Fukuda and Mrs. Toshi Nakashima (nee Kishida) started work side by side with men in order to gain political freedom.

In 1886, Madam Yajima started a movement for total abstinence and protection of homes, which has developed into the present National Organization of the Woman's Christian Temperance Union.

After the Sino-Japanese war, Mrs. Io-ko Okumura, having visited the devastated battlefields and surrounding districts in China, was struck with the awfulness of war and finally succeeded in organizing the "Aikoku-Fujin-Kwai" (the Woman's Patriotic Association), with the sole purpose of giving aid and succour to the families of soldiers fighting at the front and to the bereaved families.

Woman's organizations, such as "Woman's Educational Society," "Woman's Society for the Promotion of Public Health," "Medical Woman's League," "Woman's Suffrage Association," "Woman's Peace Association," "Woman School Teachers' Association," and numerous other bodies of women came into existence during the era of *Meiji* and *Taisho*. However, women, in all their movements, showed hesitancy in coming right into the front line or in uniting their power for their common weal. Several attempts were made by different women at different times to find some means of uniting their efforts to break down the long existing barrier or to unite their forces in stepping into those places where their hands were sorely needed, but it seemed as if their attempts were of no avail. But the call for women to unite and cooperate for general relief work right after the earthquake was heard by each and all as a heaven-sent message. The urgent need of immediate work caused women of all ranks to forget their class distinction and made them one in their common aim. Right after the first few days of awful fright and terror their hearts were turned

to plan the best way of giving relief to sufferers. It was just about this time when the municipal authorities were seriously considering where they could get enough help in their project of distributing condensed milk to children under five in suffering districts. Where one hundred hands were wanted they were able to get 134 women and girls who volunteered to undertake this work of charity, and for a fortnight these brave women and girls went around on foot, day after day, under most difficult conditions, treading over still smouldering ashes or sometimes walking among unclaimed corpses, carrying heavy cans of milk on their shoulders.

While thus joining hands in daily active relief work, they clearly saw the need as well as the possibility of organizing a permanent federated body of different societies. This resulted in a unanimous vote to organize the "Tokyo Federation of Woman's Societies." Consequently, after necessary preliminary proceedings they held their first public conference at the Imperial Hotel, on the memorable Wedding Day of H.I.H. the Prince Regent, our present Emperor, January 27th, 1924. At this Conference, it was decided that they should divide their work into five distinct departments with suitable superintendents to supervise and to carry on the work. The five departments were,—Social, Industrial, Political, Labour and Educational. There were over forty-three woman's societies affiliated with this new Federation which is still thriving; and although the departments were done away with, yet all are harmoni-

ously working under the Central Committee which meets every month.

This wonderful opportunity of testing women's power and ability and of making them realize that "Unity is Strength" opened a new era for us women. There were days when women felt very strongly that they must rely on men to guide them in all their public work, but these were followed by days when women, having found their strength, thought that it was beneath their dignity to bring men into their circle even if they felt that their strength and advice would add a great deal to the furtherance of their cause. Now the time has come when women know their own minds and can make their own plans and carry them out, yet they are willing to acknowledge that cooperation with persons of the opposite sex would hasten the completion of work to a great measure. People say, "Two heads are better than one," and it is also true that "Two kinds of heads are still better."

Prohibition work has been going on since 1886 with two distinct national organizations carrying on the work, namely, "Nihon Kinshu Domei" (Japan Prohibition League), and the "Women's Christian Temperance Union." They still are two separate bodies yet they work together where cooperation is necessary. Although it was some years ago that the Non-smoking and Prohibition Law for minors was passed through the unceasing effort of Hon. Sho Nemoto, yet the law is not strictly enforced. Now, in 1921, a special Temperance Conference for policemen and stud-

ents was held in Tokyo under the auspices of the W.C.T.U., conducted by Miss Azuma Moriya, the L.T.L. superintendent, lasting for a week. Several prefectural governments sent a large number of policemen to it and students from several universities and colleges attended. As a result of that enterprise a "Student's Prohibition League" was organized. Through bitter experiences of their own, these students felt the need of raising the prohibition age up to twenty-five, because in soldiers' barracks and colleges they are often forced to drink. They worked hard until they succeeded in getting all the temperance societies together and started a movement to create public sentiment while they approached the Imperial Diet with their petitions for the amendment of that law. This movement is generally known as "Niju-gosai An." In connection with this movement, it is well to remember the most efficient service and kindly help of Mr. Mark R. Shaw during his five years' stay in the country.

Along with this legislative work the Prohibition Department of the W.C.T.U. is carrying on a national educational campaign. The statistics show that young men who formed the habit of drinking "sake" had their first sip of it between the age of four and ten, when their pretty ways were looked upon by their parents and friends as a source of great amusement. New Year "toso" (medicated wine) and Doll's Festival "Shirozake" (white sweet wine) are the two most popular and yet dangerous serpents in disguise. If the parents are blind to this fact somebody else must take

it up and bring the solution of the problem. Therefore, teaching school children in their tender age that alcoholic liquor is poison to their bodies and that modern science proves the fact, was thought to be the best way of solving this monstrous problem. Miss Moriya laid out the scheme in 1924, by which all the 25,000 primary schools in the empire be provided yearly, for ten years to come, with temperance posters and literature. They collect the fund necessary for the work from the public by asking people to give 50 *sen* which sum will cover the cost of providing one school with literature. This Movement is generally called "50 *sen* envelope movement."

Purity work was also started at the early date of 1888 by Madam Yajima in the form of presenting a petition to the government. This developed into our yearly petition to the Imperial Diet to make a change in the penal code so that there will be one standard of morality for both men and women. In the year 1918, with Mrs. Kubushiro as the superintendent of the Department of Purity, an anti-vice movement was planned and carried on in the form of legislative work as well as of an educational campaign through lectures and distribution of literature. When the question was raised as to how the society should meet the expenses necessary to carry on this immense movement, Mrs. Kubushiro suggested the idea of collecting funds by the distribution of small envelopes with the "Educational Fund for Anti-Vice Movement" printed on one side and a special space for date and name of the donor left

on the other. This plan, in fact, was reluctantly agreed upon by those present but it proved to be a great movement in itself; because those envelopes serve to carry small messages for Purity to the public while they bring back to us a large amount of money, although each envelope calls for only *ten sen*. In this movement, we were also able to form a joint committee of the W.C.T.U. and the men's "Purity League," in the spring of 1926. The Committee appointed Mrs. Kubushiro to be on the committee of finance in order to raise 60,000 Yen during three succeeding years, while Mr. Matsumiya and Mr. Ito serve as Chairmen of other departments. They already have raised 53,000 Yen. In this united movement, they aim at introducing a Bill for the abolition of "Licensed System of Prostitution" in the Imperial Diet, while they work in each province to urge its local government to do the same. Shinshu, Kofu and Saitama prefectures are active in this work.

In connection with the purity work, the W.C.T.U. has Rescue Work. In 1894, the Florence Crittenton Rescue Home was established in Okubo with Mrs. McCauley at the head. For many years the ladies of the Foreign Auxiliary of the W.C.T.U. supported this work by raising more than half of the fund necessary. The need of enlarging the "Home" is keenly felt and they are trying to raise a fund sufficient to meet the need.

Some seven years ago, at the end of that terrible World War, some of us women felt a strong need of some concrete work which would create good will and understanding between na-

tions. We knew that our power was small and our means limited but believing that if each of us did our part well, we could, at least, make a beginning of the good work. Therefore, after a course of time and due consideration, the constitution was drafted and officers elected and a "Japan Woman's Peace Association" came into existence. It has now about 500 members in the country, beside a few Branches in the U.S. It is affiliated with the "International League for Peace and Freedom" and was able to send delegates to two of the International Congresses. As a practical phase of work, we, from the start, took up the work of entertaining tourists who visit the country from time to time, for it affords a great opportunity to create neighborly feelings and good understanding between us. Madam Inouye, the Dean of the "Japan University for Women," Mrs. R. Kadono, Miss Jodai and Mrs. H. Tsukamoto are some of the main workers.

The National Woman's Christian Temperance Union also has the Department of Peace; but it combines its forces with those of the "Japan Woman's Peace Association," which is the only organized body of this sort in the country among women. The writer, representing the W.C.T.U., serves as one of the directors of this society.

In regard to suffrage work it is worthy to note that in 1911 a few literary women like Mrs. Aki Hiratsuka, Mrs. Kiyo Iwano (nee Endo), and Mrs. Noe Ito and others started a magazine under the name of "Seito," with the aim of leading our women in a Feminist movement. In 1919, Mrs.

Hiratsuka started the "Shin-fujin Kyokwai" (New Woman's Society) with Miss Fusae Ichikawa, Mrs. Makoto Sakamoto and Mrs. Ume Oku, etc. Although this proved to be short-lived yet these brave women succeeded in having an amendment made in Article 5 of the Police Regulations, in regard to women attending political meetings. Honor of opening the door to the preliminary course of enfranchisement of women in the country is due to this group of pioneer workers.

"The Japan Suffrage Association" is, however, the first body of women organized with the sole purpose of obtaining suffrage. It was organized in 1921, (after the return of the writer from the "Woman's Congress" of the I.W.S.A. held in Geneva in June 1920,) with Mrs. Kubushiro as the first President. In November, 1922, a special conference was called by Mrs. Kubushiro and the writer to discuss the question of women's suffrage; and the meeting was held in the Okuma Hall with nearly one hundred men and women present. After careful discussion it was decided to organize a special temporary society or committee to start, at once, an aggressive movement which aims at the introduction of the bills relating to women, to the Diet. Three bills were as follows:—one for woman's suffrage, one to repeal the law prohibiting women from joining political associations and parties, one granting women equal opportunities with men in higher education.

Now, in order to carry on work in this movement among non-Christian women, it was decided to organize another permanent society; therefore,

in the spring of 1924, the "Woman's Suffrage League" was formed after disbanding the temporary one. On the request of the new society Mrs. Kubushiro became the President leaving the writer to take charge of J.W.S.A. These two sister societies together with the "Woman's Political League," the "Union of three Suffrage Bands," and a few other societies, under a strong conviction that women must be enfranchised in order to bring about the necessary change in this country, went ahead and have been making attempts to get the bills passed by the Diet, demanding (1) Equal Parliamentary Suffrage, (2) Equal Municipal Suffrage, (3) Freedom to form Political Clubs and Parties. Mass meetings are held, from time to time, in different parts of the city as well as in some provinces, aiming at the education of women in politics and at creation of public sentiment on the subject. A few women lead in lobbying and making plans for others to step in and help. Some of the most prominent women in this work are Mrs. Kubushiro, Misses Ichikawa, Shobara, Mrs. Tanaka, Dr. Takeuchi, Misses Kaneko and Kawasaki, etc. The majority of the workers are hard working women; teachers, business women or social-welfare workers. This year saw the widening of our circle. With the universal suffrage, the Imperial Diet has some few members from the Labour Parties, and this offered a chance for us to have the addition of four woman's societies representing the Labour class. The united force of seven different woman's organizations is at the height of our campaign during this Diet.

There is a decided change toward this question of woman's suffrage on the part of the members of Parliament as well as the general public. Both the "Seiyukwai" and "Minseito" with over 50 names each of supporters introduced bills at the beginning of this special Diet in spite of great turmoil and difficulty relating to other matters. If women do not make any awkward blunders after this, the day may not be very far off when the women of the land of the "Rising Sun" will enjoy political freedom and take part in public affairs. While, thus, the parliamentary work goes on, the league sees the need of agitating for the amendment of existing laws concerning women and children, and this is done mostly through the distribution of literature and lectures and by publishing a monthly magazine,—*"Woman Suffrage."*

And, thus, the sphere for women is widening year by year while the tendency for cooperation among the societies and between those of opposite sexes is getting more prominent than ever. The writer has firm faith in the outlook of our womanhood and also trusts that the women of to-day are looking for better things and higher and purer standards with which to fill their lives. There is a special call for Christian women and girls. We must accomplish something great for the good of others. We need the cooperation of *all* Christian missionaries, teachers and all Christian men and women who pray for the coming of the Kingdom of God. Let us do our very best to help carry on the work allotted to us, with Him, and for Him who bids us be faithful to the end.

PART IV

PHASES OF CHURCH LIFE

CHAPTER XV

THE MISSIONARY ACTIVITIES OF THE JAPANESE CHURCH

George M. Rowland

A few paragraphs in a year-book cannot, of course, be a history of "Missionary Activities," nor in the ordinary sense a history of even any one phase of such activity. This sketch will attempt only to point out and illustrate a few of the more important tendencies noticeable in the Japanese Church where the true missionary impulse—*sent* of God—has found expression.

Earliest Missionary Impulse

In the first small companies of Christian believers that were organized into Churches, the Kaigan Church (Presbyterian*) in Yokohama, the Kobe Church and the Osaka Church (Kumiai*) in those respective cities, the natural impulse in the hearts of the new believers seems to have

*It will be remembered that these churches were at first neither Presbyterian nor Kumiai, but simply Churches of Christ.

been to take to others the faith that they themselves had just found.

The *Kaigan Presbyterian Church*, oldest Protestant Church in Japan, was organized March 10, 1872, with eleven members, two mature men and nine younger men mostly students. Most of these charter members were studying the Bible and the English-language under the tuition of Rev. James H. Ballagh. The very next year Messrs. Ogawa and Okuno were sent out by the Church to evangelize among their own people, perhaps the first to begin what later became in some quarters somewhat of a slogan, "Evangelization of Japan by the Japanese."

The following year (1874) three separate bands, chiefly young men, were sent out by the Kaigan Church. The late Mr. Hogi Oshikawa and his fellow, attracted by certain relations with the Hatamoto, went to Shizuoka. The second band, Mr. Yoichi Honda, later Bishop Honda of the Methodist Church, with two young students went across the bay to Kazusa and Awa. And the third group, Messrs. Ibuka and Yoshida, who had acquaintances, one-time fellow students, went up toward Nikko preaching as they went.

An amusing incident is related of one of these bands of young Samurai missionaries. In the absence of any acquaintance or personal touch of any sort in the small castle town of Koga, they called upon a school master to speak about religion. The educator evasively declined to meet the missionaries. After some delay the wife came to the door with the conventionally folded little

gift paper and offered money to the young evangelists seeking thus to get rid of them. This offer of filthy lucre made the young Samurai blood boil. They were deeply offended; and they remember the incident to the present day as one of the rude repulses of their early experience.

It is recorded of the early life of *Kobe and Osaka Churches* (Kumiai) that "At that time the evangelizing spirit was so strong that it seemed as if every member was an evangelist." They preached not only among their own neighbors but they often went a 100 or 200 miles afield, sometimes at their own charges, with the gospel message.

Perhaps it was the example of those from whom they had received the Truth—more likely it was the prompting of the Holy Spirit Himself, through the Word of the Truth that sent them out with the Glad Tidings.

And this inner prompting of the Spirit to missionary activity has by no means been confined to the earliest days of the Church in Japan. Thirty years later, Dr. Tsunashima in an address before the National Council of Kumiai Churches passionately declared: "'Go ye therefore and teach all nations.' This was the command of our Lord to his disciples who were appointed to be the preachers of His gospel. Our Church has been absolutely loyal to this Lord's command from the very beginning. Our loyalty has not only remained unchanged but rather has been intensified more and more as the years have passed."

It is moreover quite as noteworthy up to this present day in the lives and work of the Christian community.

Outstanding Individuals

This phase of missionary activity becomes impressive if we recall the work of a few such men.

Mr. Toyohiko Kagawa, years ago went with the gospel message and a heart aflame with the zeal of the Master, into a most unlikely suburb of Kobe, and so lived the gospel and so preached it, that sinners were converted to Christ; and soon some of them became co-evangelists with the young brother. The neighborhood itself was changed and uplifted to a new and better life.

With splendid vision he has undertaken the task of evangelizing whole classes of the citizenship of the Empire—the million souls of the out-cast class, and the rural and agricultural and laboring populations. His ultimate hope is to reach the whole country. Other men have seen this problem and done something toward its solution. Kagawa sees it in its entirety; and addresses himself to it with faith and hope.

Mr. Kagawa also gives himself with zeal and abandon to now and then a series of direct evangelistic preaching. To mention only one such series, he gave four days to work in Doshisha University last November in which he began the day with a six o'clock Bible class, and spoke four times each day. The attendance increased daily even at the early morning hour, so that it became

necessary to seek larger meeting places. Results of such intensive evangelism of course cannot be told in figures. Suffice it to say that a vital religious interest was kindled and 641 signatures were reported as indicating either advance in the Christian life or at least a step toward that life.

Mr. Paul Kanamori is a most compelling gospel preacher. His three-hour sermon which contains, he believes, the essentials of the Christian Way, set forth with sufficient fullness to become the ground of real conversion and of a true Christian life, has been preached scores of times. His first campaign of intensive evangelism was undertaken in Sapporo in a community well known to the writer. Extensive preparations were made. The pastors and Churches of the city united. There were less than 1,000 Church members represented. The meetings lasted eight days. At the close it was founded that there were 1,200 signed cards supposed to indicate 1,200 conversions.

Succeeding campaigns in two separate Churches in Tokyo resulted in equally large fruitage.

Mr. Kanzo Uchimura is another outstanding individual sent of God. And though he may hold himself somewhat aloof from the denominational churches of today he would not wish to be regarded as outside the Christian Church of Japan.

Mr. Uchimura, by Bible exposition, written and spoken, has through a long term of years held a large and growing company of believers, and at the same time disseminated widely a knowledge of Christian truth. In point of consistency, Bible knowledge, steadfastness, real winning

power, long service, his has been one of the effective missionary activities of the Japanese Church.

Messrs. Kanamori, Uchimura, and Kagawa, are only three among many who might be mentioned as missionary apostles of the early Church in Japan. They with the original members of the first organized local churches serve to illustrate the intense missionary impulse and zeal with which the Church began and still continues its history.

Cooperative Campaigns

Cooperative campaigns constitute another method in the Missionary Activities of the Church. Of these the earliest was the "Great Forward Movement" (*Taikyo Dendo*) of 1901, the first year of the new century. The crying need of the hour seemed to be "To arouse a sleeping Church." This movement was organized and fostered by the Evangelical Alliance; and it was rewarded with rich spiritual results.

Other campaigns followed, some denominational, others interdenominational; some nation-wide, others sectional or even local; for periods varying from one year (or even one week) to two or three years. Some such were "Concentration Evangelism," (*Shuchu Dendo*). "Extension Evangelism," (*Kakucho*). "Cooperative Evangelism," (*Kyodo*). "Continuation Evangelism," (*Keizoku*). "Win One," and such like. Variety is the spice of life in evangelistic method as elsewhere.

Missionary Societies

At the very beginning of missionary organizations, the relationship between the indigenous Japanese Church and the mission from the Occident was so close and cooperative that it is often difficult to differentiate what is purely of the Japanese Church; nor is it necessary except for strict accuracy to so closely discriminate. A few of the earlier and larger Japanese missionary societies will serve to illustrate.

In the *Presbyterian Church* the Tokyo Presbytery appointed a Missionary Committee as early as 1879. There was, however, a shortage of both men and means, and so the activities of the Committee were mostly confined to the sending out of pastors and others for a few days evangelization at a time.

By 1883 the General Synod had been organized. And it set up the Missionary Board (*Dendo Kyoku*) which still persists. This first Missionary Board was cooperative, being composed of ten representatives from the Churches and ten representatives from the three cooperating missions. The budget was made up by the missions contributing *three yen* for every *one yen* raised by the Churches. This form of cooperation continued till 1894, by which time forty points had been occupied by twenty-eight evangelists. At the same time the various Occidental missions were carrying on their own independent work. The cooperation on the one-third financial basis seemed "a good bargain for the Churches. But Chris-

tian work is not prospered by good bargains. The interest of the Churches was not elicited, and there was friction between Japanese and American members of the Board."

In 1894 the Synod itself decided to elect all the members of its Board; and the outcome of this election was that only one American was chosen. The further result was the establishment of the Board as a purely Japanese institution which it remains to the present time.

The independent Board then took over as much of the work as it was able to do and the remainder was left for the affiliated missions to carry on.

The two oldest Churches in the *Kumiai Communion* were organized in 1874, the Kobe Church in April (19) and the Osaka Church in May (24). In less than four years nine Churches had been organized; and from these, eighteen representatives assembled on the second day of January, 1878, and organized the Japan Missionary Society. The budget for the first year was ¥123, of which only ¥53 was disbursed, chiefly for sending theological students out for vacation evangelistic work. This, be it noted, was a purely Japanese society in origin and in fact.

The following year (1879), however, there "came the opportunity for a very considerable expansion of the work through the unexpected grant from the (American) Board (to its Japan Mission) just at the time that the first class was about to graduate from the Theological School (of Doshisha) and the mission had to choose be-

tween undertaking a wide work by itself, separate from the (Japan) Missionary Society, and amalgamation with that society. It is not strange that the latter alternative seemed the wiser one.... So for fifteen years.... the mission and the Kumiai body were officially united to that extent with combined funds and joint administration.... It is safe to say that no one who went through that experience would ever want to try anything like it again. It put the mission into the odious position of taking a hand in the direction of the work of a Japanese Society; it greatly lessened the interest of the Churches in the support of that Society as is well shown by the great increase of their contributions after it cut loose from connection with the mission; it gave occasion for unlimited friction in matters of administration; it greatly aggravated.... the unfriendliness of the Japanese leaders in the dark days; so the termination of this 'integration' in 1895, initiated by the mission, and heartily welcomed by the Churches brought great satisfaction to both sides."

(Dr. Learned in Japan Mission Annual 1919, p. 140).

The next decade 1895-1905 saw the "perfecting of the independence of the Kumiai Body." At its beginning the mission offered and the Churches accepted responsibility for thirty of the most advanced aided Churches. The mission made a grant-in-aid extending over a period of three years as a sort of parting gift. These thirty Churches with slight exceptions were brought to self-support according to plan, and the Kumiai Com-

munion became an independent entity. Indeed it can hardly be said to have been *dependent* even theretofore.

This last step of the Kumiai body left the mission with a number of small congregations to nurture, and with the opportunity and expectation of its doing still more pioneering. For sixteen years thereafter, Kumiai and mission without organic connection maintained mutually helpful and fraternal relations. In 1921, a complete "merger" of all the American Board's evangelistic work with the Kumiai was effected; since which the American Board evangelistic missionaries have served as a part of the Kumiai body.

The Mission Board of the *Anglican Church in Japan* (*Seikokwai Dendo Kyoku*) was set up by the Triennial Synod of the Church. This Board carries on consecutive work at fixed points and is also responsible for nation-wide Evangelistic Campaigns.

The Convention of 1926 held in Nagoya resolved to raise from all the Japanese Churches an annual budget of ¥8,320.00. Of three stations in Formosa, one has already assumed self-support; the two others are aided in the support of ministers. The Board also cooperates with the Church Missionary Society (English) at one point in Saghalien.

In a nation-wide campaign last year three features are mentioned as having been especially effective,—First, somewhat prolonged preliminary work among believers; secondly, publishing

and distributing three issues (100,000 copies) of an evangelistic newspaper; and thirdly, the use of local newspapers for the work. At least one hundred real inquirers, people who have gone on to faith, are reported in Hokkaido alone as a result of the use of the local press.

There is also a Women's Auxiliary which collects annually ¥5,000.00, more or less, and aids needy places in the purchase of sites, and the erection of buildings. A Sunday School Auxiliary is also rendering aid independently to the extent of ¥500.00.

"The *Japan Methodist Church*," writes Dr. E. T. Iglehart, "has a Society or Board known as the *Dendo-Kyoku*. During the twenty years since the Japan Methodist Church was organized that Board has been the chief administrative body of the Church. It has received annual grants from the cooperating Missions, and has also received large sums from all the local Churches. With these monies it has given aid to all the Churches that were not self-supporting, which included frequently the sending of men into new fields and the establishing of new Churches.

"The *Dendo-Kyoku* has for two years been self-supporting, all Mission grants having been used for property, or for encouraging local Churches to make the final push for self-support. It assesses all the Churches. There is no Missionary Society apart from this. It has made advances which would be called missionary. It has entered Saghalien (*Karafuto*) and Manchuria, opening several new churches in these fields. Of course

Mission funds have been a part of its budget, and there are representatives of the Missions on the *Dendo-Kyoku*. In fact, in the Japan Methodist Church there is no distinction anywhere, between Japanese and Americans, in ministerial activities."

At the present time thirty-seven (37) places are being aided through this Mission Board (*Dendo-Kyoku*) to the extent of ¥21,000.00. It is hoped to bring these places to self-support in five years. Presumably also, by the expiration of the five years, new fields will have been entered.

Besides these four larger Communions, Presbyterian, Episcopalian, Methodist, and Congregational, each of which has a membership of above 20,000, the *smaller Communions*, many of them have their mission boards and are evangelizing, each according to its own ability, beyond the limits of the local Church parish.

Overseas Missions

Overseas missions have been undertaken by various denominations, in a dozen places to which Japanese emigrants have gone and settled, a most wise and valuable effort.

At least two denominations have received *congregations of Koreans* since the annexation of the Peninsula. In one case the number of Korean members received were reported in five figures. Both Japanese communions have now discontinued this work amongst Koreans.

Presbyterian and Kumiai have sent *each a missionary to China* to work for Chinese in the Chinese language—foreign missions pure and simple. Both of these workers are now, however, back in Japan. One may possibly return to China later.

When Japan undertook the mandate for the *South Sea Islands*, Dr. Hiromichi Kozaki of the Reinanzaka Church, Tokyo, at the suggestion of the Tokyo Government, organized a "Mission Band" (*Dendo-dan*) to undertake Christian work in the Islands. The enterprise is financed by annual grants from the Government and by liberal contributions from wealthy friends. Four families of Japanese missionaries are at work in Church and day-school and training school for Island Teachers and Evangelists. They will be working in cooperation with the German Evangelicals who preceded them and also with missionaries of the American Board whose mission in the Islands dates from 1852.

It is interesting to note in this connection that Rev. and Mrs. George C. Lockwood, under appointment of the American Board, are spending this academic year in the Tokyo Language School studying the Japanese vernacular. They attend the Reinanzaka Church and Mr. Lockwood is teaching an English Bible class in the church school. The Lockwoods plan to go their field in the Islands in October, 1928.

These *foreign missions* are thus far rather desultory. But they are in earnest of what the Japan

Church can do for the Far East when she is able to take up the task energetically. And they point significantly to the missionary bent of Japanese Christianity.

More than one Japanese prophet has seen the vision of taking the Christian life to the whole Oriental world, continental as well as insular; and the other great vision of making some worthy contribution to the understanding and interpretation of the Oriental Christ to the Occidental world as well.

CHAPTER XVI

WORK AMONG THE JAPANESE IN KOREA

H. B. Newell

The administrative changes that were effected in Korea during 1927 form inevitably a part of the background of the thought and feeling of every part of this community, including the Christian church. For the retirement of the good Governor-General Saito and of his most excellent associate, Vice Governor-General Yuasa brought to an end that regime which has prevailed with ever increasing satisfaction throughout the Peninsula during eight years. A wave of universal regret swept over the land upon the announcement in December that health reasons had compelled Viscount Saito to retire after his comparatively long but really all too short term of self-sacrificing service in the real interests of Korea. His simple life and democratic spirit coupled with his always fair and impartial dealings won the hearts of all. The Christian enterprise, including both churches and schools, found in him a sympathetic friend. And it is not without significance that one of the last public gatherings to which he and the Viscountess granted their presence was a reception tendered to them by the Japanese Christian Coun-

cil of Seoul at the Y.M.C.A. Hall. The Christian people follow him in his retirement with their prayers and best wishes.

The new incumbents, Governor-General Yamashita and Vice Governor-General Ikegami, seem to have made a good start, and have outlined a rather large program for the future, including great agricultural and electric power development. But there is a general feeling of disappointment that party politics had to enter so largely into an appointment of this sort, and also that younger men could not have been found to fill these important posts; for one of these is nearly seventy, and the other is over seventy years of age.

Railway expansion is going on apace, and this has a distinct bearing upon the Christian movement here, in making accessible districts and populations heretofore difficult to reach. One important project is the cross-country line from Gensan on the east to Heijo on the west,—a much needed coast to coast line 150 miles north of Seoul. All this work is being pushed by the efficient Director of Railway Affairs, Mr. Ohmura; and he, by the way, is President of the Board of Directors of the Japanese Y.M.C.A.

Korea has now a population of about twenty million, of which the Japanese element forms 2½%, or half a million. These settlers from the homeland are distributed over all parts of the Peninsula, none of the thirteen provinces being without its quota. The larger proportion is in the southern half of the country, where both climate and agricultural possibilities are more in-

viting. The larger cities naturally attract a greater percentage of these comers, and these form the basis of most of the Christian work that is attempted. Seoul, for instance, the capital city, with a population of 300,000 has over 80,000 Japanese residents, while other cities have a similar or even larger proportion.

Other organizations may be doing a more or less sporadic work among the Japanese in their immediate vicinity, but there are five Christian organizations that are specializing in that line, with a full corps of Japanese workers not only but with foreign missionaries appointed to this specific work. These are the Anglican, Congregational, Methodist, Presbyterian churches, and the Salvation Army. The number of places thus "occupied" is thirty-four. Of these, one (Seoul) has regular work carried on by all five of these organizations, in good and substantial quarters. In three other cities (Fusan, Taikyu and Heijo) four of these bodies have work; in Taiden, Ryuzan and Chinnampo two different bodies have their separate work; in the remaining twenty-seven places work is carried on by only some one of these five bodies in each place.

1. The Anglican Church (Seiko-kai) has work in five places, with five organized churches, four church buildings, a foreign force of two clergy and one Sister, and a Japanese force of three men and two women workers. The total of baptized Christians is about 450. Sunday Schools are conducted in three places. At Seiyu a new church building was put up during the year; and

for Taikyu a new church and a missionary residence are projected for the next year.

2. The Congregational Church (Kumiai-kyo-kai) has work in nine places. In four of these are church buildings, two of them with parsonages, and each place has a pastor. The other five are called "branch churches,"—not yet fully organized and manned, and depending upon the church pastors and the local missionary for their ministration. There is a total membership of about 900, though in actual residence probably not more than 500. The six Sunday Schools have an enrolment of about 500. Two years ago a new church building, with parsonage, was completed at Seoul. This is a modern, up to date equipment for both church and Sunday School purposes. This year Taiden put up also a church and parsonage. In both these cases the interesting and encouraging thing was that the funds were raised within their own membership without making any outside appeal.

3. The Methodist Church. This work covers Korea and Manchuria more thoroughly than does any other one church. In Korea are nine churches (all with parsonages), three aided churches, and five preaching places. These are served by four pastors, seven evangelists, two Bible women and one lady missionary. The total enroled membership is about 1,650, of whom some 450 absent. The 17 Sunday Schools in the 17 places thus touched have about 1,450 pupils.

In Manchuria are four churches (two parsonages), one pastor, three evangelists, and a

membership of some 315. In the four S.S. are 350 pupils enrolled.

During the year one new church building has been erected in Korea, at Taikyu; and one in Manchuria, at Dairen. Two sites have been acquired for future building projects.

4. The Presbyterian Church (Nihon Kirisuto-kyokai) has eight churches, four aided churches, and four preaching places. There are ten church buildings (eight with parsonages), and six sites acquired for further building purposes. The present force consists of eleven pastors and one missionary family. In the 15 Sunday Schools an enrolment of 900 is reported. The present church property in Korea represents a value of ¥112,000.

5. The Salvation Army (Kyusei Gun) has no foreign officer detailed to this special work among the Japanese, but has a good staff of Japanese workers numbering ten (including wives, who are always officers). Work is carried on in four places, with a total membership of something less than 200. In the two Sunday Schools is an enrolment of about 200.

6. The Y.M.C.A., while supported by all the churches, and thus not a separate and distinct religious body, yet stands for a definite type and line of Christian union work, especially in the city of Seoul. With two able secretaries in charge, the organization includes thirteen Directors, five Councilors, and about 550 members. It has one large main building, with offices, class rooms, and an auditorium with about 600 capacity, also parlors and committee rooms. A dormitory on the

grounds gives a pleasant home to 25 young men, and the rooms are always full. Among the numerous activities is a Night School of 140 pupils of whom quite 50% are Korean young men and women, thus furnishing an excellent means for close personal relations between Koreans and Japanese, under favorable auspices, such as no Japanese church could easily give. The "Y" is doing in many ways a distinctly international work.

Among the interdenominational activities of the churches in Seoul the Christian Council of Japanese churches, with its monthly meeting of clerical and lay representatives, forms a sort of clearing house and an excellent means for united action on many problems affecting the moral welfare of the community. Through this means many interviews have been had with officials, both local and Government, who attended these meetings as invited guests and frankly discussed such questions as public prostitution, relief work for the poor, attendance by Christian children at the public shrine ceremonies, and many others. Not only was the Christian attitude made clear on such points but the way was often opened for cooperation with the authorities along lines that satisfied the Christian conscience.

One rather unique piece of Christian work centers in what is known as the Triangle Committee. This is composed of twelve members, Japanese, Koreans and foreigners being equally represented. It specializes on points of disagreement and friction, especially between Koreans and

Japanese, and endeavors to gather all available facts upon the subject, face them squarely, discuss them openly, frankly and without passion, and try to come to a common understanding and conclusion. While this Committee is yet in the infant stage, it still seems to be pointing to something of real value for the future. For in this idea of group discussion, conducted in thorough Christian spirit, appears to lie much of hope for the removal of some of the serious misunderstandings that are at present rife. A wide extension of this idea could not fail of becoming a great benefit to this land.

All the Japanese churches in Korea report fair gains during the year, considering the means with which they have had to work. They all, without exception, need more and better backing from home. The work is interesting and profitable and hopeful to a degree, and the churches in the homeland might well take a deeper and more serious interest in what is being done, and help plan for larger and more systematic effort in conserving the work already begun, and push it forward to a success commensurate with its real importance as a part of the program of the Kingdom of God within this Empire of Japan.

CHAPTER XVII

RECENT DEVELOPMENT IN CHURCH ARCHITECTURE IN JAPAN

W. M. Vories

Twenty years ago there were only two outstanding church buildings in Japan. Of these only one was architecturally great, and that was the Greek Cathedral in Tokyo. The second was the historic Roman church in Nagasaki. Both owe a good deal to their locations on commanding sites of ample proportions. The Greek Cathedral arrests attention by its imposing height and area as well as by its consistent architectural style. It demands a deeper sort of respect also because of its exemplifying the faith of its founder, the late Archbishop Nicolai. Without adherents or visible prospects of early growth, this prophetic leader launched forth almost at the beginning of his missionary work with the purchase of the choicest site in Tokyo, and on it proceeded to erect the largest and best church structure in the Empire. That was *faith*: confidence that enough people would be won to occupy the great edifice!

We Protestants have exhibited very little of the faith that both the Greek and the Roman churchmen displayed in their early acquiring of

extensive sites for future growth. And likewise we showed little or no æsthetic taste in our early church buildings. In a land where the best specimens of architecture have always been the religious buildings—the monumental temples and artistic shrines—this seems like a particularly unhappy turn of judgment.

Twenty years ago among Protestants there were few, if any, buildings that deserved the name of church. Meeting-halls of unnecessarily inartistic proportions, occupying inadequate fragments of ground, formed an assertive advertisement of our small expectations for the future of our Cause in Japan, or of appealing to either large numbers of the masses, or to anybody at all from the cultured groups.

That our work has been hampered by this absence of adequate architectural treatment it is not necessary to argue. The effect of the church edifice upon the *morale* of the membership was brought to our attention recently when a small building was completed for a farming village. The older men, who had waited many years for a suitable plant in which to carry on, came to us with very deep feeling and told of their long period of abuse at the hands of their non-Christian neighbors who had reviled them for having no House of Worship. They felt that their Faith was to enjoy a new era of *respect* on the part of outsiders, and that this aspect of the situation was more significant than their own satisfaction at feeling that their religion had now *taken root* in the community.

The Packing-Box Period was followed by an intermediate stage of architectural development, in which amateur attempts were made at exterior effects by means of imitating pictures of Western church buildings, taken from magazines or books. This resulted in a certain degree of improvement in outside appearance. But it was a patchwork period. Two difficulties that inhered in the practice were blissfully ignored, with fantastic results. The trouble often came from the fact that the pictures used as models showed only *one side* of the building, and the builder designed the remaining elevations to suit his own fancy. And then the interiors were planned without any reference to the exteriors. Some of the most atrocious examples—such as Gothic exteriors with non-descript interiors; open-timbered rectangular auditoriums with pulpits in the corner; half a dozen varieties of unrelated window shapes and sizes in a single room; cheap painted woodwork and dead white plaster; etc.—were removed by the great earthquake-fire of 1923.

Fortunately within recent years a turn for the better has become evident; although no one can escape the fact that the packing-box atrocities of the past still remain in large numbers and are even perpetrated afresh at the present time. But we at least are able to boast a number of church edifices within Japanese Protestantism that would not be counted unfit for American or European congregations.

Within the past five years, especially, several quite notable church buildings have been erected.

In Osaka, the Kawaguchi Episcopal Church and Osaka Kumiai Church are not only the best in that city, but the first of the modern buildings in Japan. Significantly, they were built by their members, independent of Mission aid. Both of these set a new standard not only because of architectural proportions in the exterior treatment and adequate interior finish and equipment, but also because of their provision of an ample number and variety of secondary rooms for their Sunday Schools and social activities. The *Kumiai* church has the distinction of introducing a new feature in the construction of the floors of the upper and lower auditoriums, with the directions of slope reversed, so as to gain ceiling height without unduly raising the main auditorium above the street level.

In Kobe, the Central Methodist church occupies a splendid site and offers an imposing exterior, with a massive tower that can be seen from a distance. It has ample auxiliary appointments. Its main auditorium is its least satisfactory point.

The Shiloh Church in Yokohama just misses being a model of its class; and even in spite of minor defects is a substantial and imposing structure, quite superior to its former building—which although possessing a good exterior was not satisfactory inside.

Hongo Kumiai Church has recently completed a rather complete and commendable plant, in a style that is almost new to Japan; and Hiroshima Methodist Church has only just finished what is

probably the "model" of small-city churches. This Gothic edifice, with a "churchly" atmosphere rarely achieved in Japan, possesses a semi-detached plant for Sunday School and Social Service that is not surpassed in the Empire; not even by the larger fine new Trinity Cathedral in Tokyo, with its parish house. Both of these latter churches possess splendid sites, on prominent corner lots in the best sections of their respective cities, and they establish standards that are bound to influence the future church architecture of the nation.

Even in "country" churches notable progress is being made of late. In the interior city of Akita, the Christian Church has just erected a three-story building, of institutional type but churchly design, which gives them a plant that would not be considered inadequate in a Western city of like size.

The remodelled church at Omi-Hachiman is worth considering as a passable plant for the small town, and the tiny meeting-house at Noda Village, also in Omi, with its three small extra rooms beside the assembly hall, has been called by Mr. Kagawa a model for agricultural villages and already duplicated by him in another such community.

Special mention should be made of the Episcopal Church at Nara. This departs from all precedents—especially those of the fixed cruciform type of its Anglican parent church—by employing the lines of the Japanese Temple. This style naturally fits into the surroundings, and in the present instance has been very successfully

carried out—although the architect was a foreigner. It is not inconceivable that many of our future churches in Japan may follow native styles—as the Friends' Meeting House in Tokyo has done,—but it would be a risky practice in the hands of any but Japanese architects; and few of them thus far seem to favor it.

As to the future of church architecture in Japan, we are inclined to be optimistic. Not only have the few adequate church plants thus far completed set standards from which we must not retrograde, but a legitimate interest has been aroused which should lead to further progress.

One interesting evidence of this is the fact that the schools of architecture in Japan are recognizing the importance of a special study of church architecture. In at least one such school the main theme for a year's drawings was a modern Church and Sunday School. So it may not be very long till Japan will have enough architects who know a church from a cinema-hall to handle all the jobs of the growing Christian congregations, and leave them without excuse for further monstrosities being perpetrated without benefit of architect!

CHAPTER XVIII

A CHAPTER IN THE HISTORY OF THE NATIONAL CHRISTIAN COUNCIL

William Axling

Facing the Measuring Line

The event which stirred the religious world of Japan during 1927 tested the weight and worth of the Council. When the contents and implications of the Religions Bill became known the Council, through its special committee, drew up a suggestive programme of revision, issued a protest against those features of the bill which threatened to hamper the freedom and future growth of the Christian Church and launched a campaign of agitation and education.

Other organizations did effective work in creating public opinion against the bill. It was, however, the Council's manifesto, its programme of revision and its agitation which challenged the legislators and the authorities, gave weight to the campaign of opposition and doomed the bill to the pigeon-hole.

This demonstration that the Council will and can function effectively for the Christian Move-

ment as a whole when a great issue of this character arises would, under ordinary circumstances, be put on the credit side of the ledger and make the existence of such an agency imperative. As a matter of fact, however, it thrust the Council out on the stormiest seas it has as yet sailed. It brought to the fore the whole question of the Council's powers and place and has forced a re-study of the constitution with a view to more clearly defining its functions and field of activity.

A section of the constituency desires to deprive the Council of its representative capacity, limit its promotional activities and make it purely a connecting link and clearing house between the different Christian organizations.

The Council is not a super-organization. It is the creature of the churches and organizations which brought it to the birth. It must always remain their servant. Yet if it is going to be a creative force both within and without the Christian community its freedom of initiative should not be too seriously limited. It can never become a living vital organism unless it is free to give expression to its own genius and life.

A Medium of Expression

Occasions are constantly arising when the Christian community as a unit needs a medium through which it can speak and act.

When the nation was plunged into sorrow because of the demise of H.I.M. Emperor Taisho, the Council was in a position to immediately assure the Imperial Household of the deep sympathy

and profound sorrow of the Christians of the Empire. Again when the New Emperor ascended the throne the Council pledged the loyalty and devotion of his Christian subjects.

The Tango earthquake called for immediate and united action on the part of the Christian forces. Here again the Council could and did act with the result that 9,097.08 yen was raised for the relief of those who were in distress. Moreover, the Congregational, Episcopal and Japan Evangelistic Band churches in this area were helped in their effort to rebuild their wrecked houses of worship.

Other occasions during the past year when the Christian church has been challenged to present a united front occurred during the last session of the Diet when an effort was made to amend the Juvenile Anti-Drink law raising the age limit for minors from twenty-one to twenty-five and in the nation-wide drive against public prostitution. The Council has endeavored to throw back of these reform efforts the driving force and influence of the whole Christian Church.

Promotional Work

In connection with the National Evangelistic Campaign (Kyoka Undo) the Council has during the past year acted simply as a promoter. The Christian forces in cities still unreached by this movement were encouraged to set up and carry out a united local campaign. Where this was done the Council has given financial aid, helped to secure suitable speakers and rendered every

service possible. Full autonomy has, however, been given to the locally chosen central committee and it has carried the full responsibility for the campaign in its city.

During the year the united Christian forces of Tokyo, Yokohama, Osaka, Kyoto, Nagoya, Shizuoka, Nagasaki, Sapporo, Fukuoka and Omuta put on campaigns.

The following are some of the special features connected with these evangelistic efforts. In Tokyo 250,000 tracts, specially written for the Tokyo campaign by 100 Tokyo people representing every rank and circle, were distributed. One hundred speakers participated in the day and night street meetings.

24,300 people attended the Yokohama meetings. At Osaka the opening meetings were held in the great Central Public Hall with a nightly attendance of over 3,000 people. The Osaka campaign was organized by laymen with Mr. T. Kagawa as the lay evangelist.

In the preparatory work for the Shizuoka campaign local Christians visited 12,000 homes and distributed specially prepared tracts and handbills. In the Nagoya campaign 545 people signed up as enquirers.

In response to repeated requests from Formosa an evangelistic team was sent there during the summer. The meetings held in the larger cities of that island were well attended and much interest was manifested.

Dr. E. A. Sturge and Ex-Secretary Miyazaki also made a tour through Korea and Manchuria

and conducted meetings for the Japanese living in these areas. These meetings were a boon to the Japanese Christians isolated in these districts and created considerable interest among the non-Christian Japanese as well.

Wider Contacts

The preparation for the Jerusalem Conference has constituted one of the Council's major tasks during the year. A nation-wide survey was carried out covering the seven subjects which will be considered at Jerusalem.

This survey was made through the organization of study groups in the large cities, putting questionnaires into the hands of 1300 individual lay and clerical Christian leaders, interviewing Japanese specialists and special study and investigation on the part of Japan's delegates to Jerusalem.

The staff of the Council and the Jerusalem Delegation have met repeatedly and spent whole days studying the material which has come in through this survey, analyzed it and done group thinking on the subjects involved.

On the basis of this study and investigation the seven findings which appear in another section of this volume have been formulated. These findings are neither full nor final but they represent as fully as can be secured at this stage a cross-section of the mind of the Christian community in Japan on these important subjects.

These findings will be placed in the hands of every delegate in attendance at the Jerusalem

Meeting and will furnish the back-ground and point of view, as far as Japan is concerned, for the discussion of the seven major problems which will come under review there.

One of the by-products of this survey and study has been its educational effect on our own Christian constituency. To many Japanese Christians these subjects have been made living and vital and their thought-life, their interest and their sense of responsibility have been very greatly enlarged and deepened.

The Personnel of the Jerusalem Delegation

Life is not static. A year's time has wrought changes in the personnel of Japan's delegation. The following is the final line up of those who will represent Japan at Jerusalem.

Dr. K. Uzaki, Bishop of the Japan Methodist Church, Tokyo.

Rev. T. Yanagihara, Pastor of the Episcopal St. John's Church, Osaka.

Rev. S. Tsuru, Professor of Meiji Gakuin, Tokyo.

Rev. M. Kozaki, Associate Pastor of the Reinanzaka Congregational Church, Tokyo.

Mrs. O. Kubushiro, National Secretary of the Woman's Christian Temperance Union of Japan, Tokyo.

Dr. A. K. Reischauer, Professor of Meiji Gakuin and Executive Secretary of the Woman's Christian College of Japan, Tokyo.

Dr. C. W. Iglehart, District Superintendent of the Japan Methodist Church, Hirosaki.

Dr. William Axling, Superintendent of the Tokyo Misaki Tabernacle and English Secretary of the National Christian Council of Japan, Tokyo.

A National Christian Conference

In order to create a deeper sense of solidarity among the Christian forces of the Empire it is planned to hold a National Christian Conference in June or July of this present year. This conference will receive and study the findings of the Jerusalem Meeting and take steps to make them effective in the life and work of the Christian Church in this land. The aim of this gathering will be not only to set up new objectives but to strike a high inspirational note and set in motion new tides of spiritual life.

The New Secretary

Rev. Akira Ebizawa has been installed as the new secretary of the Council. As pastor, Mr. Ebizawa has served some of the strongest Congregational churches in Japan. During this time he has also been prominently connected with many of the significant and creative movements within the Christian church at large. He brings therefore to this task a rich and varied experience, a wide interest and a long and successful try-out both in the denominational and the inter-denominational fields.

CHAPTER XIX

A STUDY IN CO-OPERATIVE ACTIVITIES IN JAPAN

H. V. E. Stegeman

It is a patent fact that the day of complete church union in Japan is still in the distant future. Missions representing some fifty sending agencies are at work in this country, and Japanese Christians are distributed among almost a score of denominations. To many students of missions this seems a most discouraging state of things. Yet if one is willing to think of federation and cooperation as evidences of unity of spirit and as steps toward union, he will find abundant encouragement in the midst of disappointment. This article is an attempt to discover to what extent joint effort is being carried on by the Christian forces in Japan. The writer met considerable difficulty in deciding how to arrange his material, whether according to the purpose of the co-operation,—for example, ecclesiastical, moral and social, educational, and inspirational; or according to the nature of the parties cooperating—i.e., Missions, and church-groups, and individuals. He finally decided to follow the latter course, being aware that the other distinctions will naturally

present themselves along the way. Almost any arrangement is bound to be arbitrary. The arrangement we have chosen may not seem correct in every detail. This is due in part to the fact that the line between Missions and indigenous Churches, or between Japanese and foreign effort in general, is not always distinct; and again to the fact that where we speak of cooperation between individuals, it might also be possible in some cases to say that this represents cooperation between the organizations to which the individuals belong. Hence there will probably be difference of opinion about some of our classifications, but we hope that for practical purposes this sketch may be revealing.

I.

We begin with cooperation between Missions. The illustration that comes to mind first of all is the Federation of Christian Missions, in which about thirty Missions participate. Although the functions of this organization have decreased since the National Christian Council came into being, yet its annual meeting helps to maintain the consciousness of fellowship in Christian service, and among the concrete tasks of the Federation we find the publication of "The Japan Mission Year Book" and "The Japan Christian Quarterly," and the election of directors of the Christian Literature Society and of trustees of the Japanese Language School. That the Missions have to a fairly great extent forgotten historical denominational lines is revealed by the fact that

the number of indigenous Churches is far less than the number of Missions at work. In a number of cases we find that certain Missions join hands with others to help in building up single Japanese denominations. The two Presbyterian Missions (U.S.A. and U.S.) and the two Reformed Church Missions (R.C.U.S. and R.C.A.) bring the results of their evangelistic work to a focus in the Church of Christ in Japan; the Methodist Episcopal Church, the Methodist Episcopal Church South, and the United Church of Canada, unite in serving the Japan Methodist Church. Somewhat parallel is the fact that the Church Missionary Society, the Society for the Propagation of the Gospel, the American Episcopal Church, and the Church of England in Canada, labor in behalf of the Nippon Seikokai (The Holy Catholic Church in Japan).

Cooperation in educational work is shown in the following cases: six Missions,—the American Baptist, the United Church of Canada, the United Christian, the Methodist Episcopal, the Presbyterian, U.S.A., and the Reformed Church in America, share in the support and management of the Woman's Christian College of Japan; in the theological department of Aoyama Gakuin, the Evangelical Church of North America, the United Christian Missionary Society, and the Christian Convention cooperate with the Methodist Episcopal Mission; in Kwansei Gakuin the cooperating parties are the Methodist Episcopal Church South and the United Church of Canada; all the societies that are associated with the Nippon Seikokai unite

in theological education in the Central Divinity College of that Church in Tokyo; in the theological department of Doshisha University, the United Brethren Mission cooperates with the American Board; in Meiji Gakuin and in Baiko Jo Gakuin the cooperating Missions are those of the Presbyterian Church, U.S.A., and the Reformed Church in America; very recently the Presbyterian Missions (U.S.A. and U.S.) combined their theological schools in Osaka and Kobe to form the Chuo Shingakko of Kobe; the Japan Deaf-Oral School is the joint enterprise of the Presbyterian Mission, U.S.A., and the Mission of the Evangelical Church of North America; the Japanese Language School (incidentally referred to above) represents the combined activity of the numerous Missions whose language students are in actual attendance or take the work by correspondence; the Christian Educational Association is a connecting bond of all the Christian schools of the country; and finally, the schools for foreign children in Kobe and Tokyo are dependent for part of their support on grants made by various Missions.

In the sphere of evangelistic work mention should be made of cooperation of various Missions in Newspaper Evangelism. First of all, several offices representing different Missions are linked together in a Newspaper Evangelism Association. In the Sendai Shinseikwan the Reformed Church, U.S., the American Baptist Mission, the Christian Convention, and possibly one or two other societies are working together. The Fukuoka Shinseikwan is the joint undertaking of

the Missions of the United Lutheran Church in America and the Reformed Church in America. In a number of cases two or more of these centres unite in publication of religious literature.

II.

Next, there are activities in which we see the collaboration of Missions and Japanese denominations. In the National Christian Council we find representatives of twenty-two missionary societies and twelve indigenous churches, as well as of certain miscellaneous Japanese organizations; in the Christian Literature Society, twelve missionary directors (as already stated above) are chosen by the Federation of Christian Missions, and twelve Japanese directors by the National Christian Council, these being elected as "widely representative as possible of the cooperating Missions and Churches." The National Sunday School Association represents the cooperation of fifteen Japanese denominations, but receives advice and financial support from nineteen Missions as well. In the field of Bible translation about fifteen missionary bodies unite with five Japanese Churches to choose Advisory Committees to assist in the work of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland. In the newly created Joshi Shingakubu (Women's Theological Department) of Aoyama Gakuin, the Japan Methodist Church is cooperating with the Woman's Board of the Methodist Episcopal Church and the Woman's Board of the United Church of Canada.

III.

Under the head of cooperation among Japanese denominations one might refer to the hymnal Committee, which consists of representatives of five church groups. Missionaries also serve on this committee, but are chosen as representatives of Churches and not of Missions as such. This committee is now preparing a revision of the hymnal used by Japanese Christians everywhere. Then there is the Japan Christian Endeavor Union with about ten denominations represented among almost three hundred societies. Reference might be made also to the ninety-seven "bu-kai" (branch organizations) of the National Sunday School Association. These are district or local organizations in which the various denominations of particular localities cooperate.

IV.

Besides the cooperation of organizations, we find in Japan a great deal of cooperation of Christian individuals, in which denominational lines are disregarded. Among movements in which Japanese individuals are enlisted we may mention the Japan National Prohibition Alliance, the Men's Purity League, and the Woman's Christian Temperance Union. The latter two are now uniting in a campaign to drive licensed prostitution out of the country. Organizations like the above include non-Christians in their membership, but in large measure their actual energy depends upon Christian leadership. With reference to the Woman's

Christian Temperance Union, it should be said that the foreign women are separately organized into the Kwanto division and the Kwansai division, but that these divisions have within recent years become integral parts of the Japanese Union. Further, there exists a Japan Council of the World Alliance for Promoting International Friendship through Churches. This is really a Japanese organization, although it has a few foreign members. An organization in which Japanese and missionaries cooperate is the Kozensha, a society that promotes Christian work among lepers. This society owns and supervises the Christian hospital near Meguro in the suburbs of Tokyo, and is also responsible for Christian effort in a large government leper hospital. In the realm of charity and social service, we find cases too numerous to mention of Christian cooperation. Orphan asylums, blind schools, rescue homes, and the like may be under Japanese control of some kind, or may be supervised by some particular Mission, but often their support depends upon contributions solicited from Christians of all communions. Continuing, one should note the existence of the Kindergarten Union of Japan, predominantly made up of missionary workers connected with Christian kindergartens. The Central Japan Missionary Association is an organization of missionaries in the Kwansai and North Shikoku region. Its purpose is inspiration and research. Further disregard of denominational distinctions is shown in the Union Churches in several of the larger cities like Tokyo, Yokohama, Kobe, Kyoto,

and Nagasaki. In many places besides these, where groups of missionaries reside, union services of worship and union prayer-meetings are regularly held.

Conclusion

In conclusion, one is impressed in a survey of this nature with the great part that missionaries are taking in cooperative effort. In a day when one hears so much about the importation of Western denominational distinctions into Mission countries, this should be borne in mind. Japan doubtless has too many denominations, but we should not forget that even these represent an elimination of numerous denominational divisions among the missionaries. While we are grateful for the cooperation visible on all hands, we have no reason to be wholly disheartened by the independent effort that still prevails. Often the work of the Missions can be done most efficiently by relating it directly to the particular denominational agencies in the home countries. There is room for more cooperation in educational work, but here too it must be borne in mind that the practice of separate Missions operating their own schools is not necessarily a sign of poor economy, inefficiency, or narrow denominationalism. The supply of Christian schools in proportion to the population is still too small to cause much overlapping. No doubt there should be more cooperation in theological education, but in justification of things as they are one can point to the intimate contacts of teachers and students in a

small school and to the advantage that results from having a training school not too far away from the particular region to be served by its graduates. Centralization is not an unmixed good. Taking things as a whole, the denominational situation in Japan reveals both lights and shadows. Many of the divisions are regrettable; at the same time we rejoice in numerous tokens of brotherhood in the service of one Lord.

PART V

LITERATURE

CHAPTER XX

SOME TENDENCIES IN THE LITERARY WORLD

Kazuo Takenaka

In spite of the fact that economic conditions in Japan are generally dull, the publication of books has continued without any abatement. Among the chief reasons we may mention the popularity of the so-called one yen series. We call attention to just a few.

Sekaibungaku Zenshu. Collection of World Literature. Published by Shinchosha.

Nihonbungaku Zenshu. Collection of Japanese Literature. Published by Kaizosha.

Meiji-Taisho Bungaku Zenshu. Collection of Meiji and Taisho Literature. Published by Shunyodo.

Kindaigeki Zenshu. Collection of Modern Drama. Published by Daiichi Shobo.

Besides these there are also the Shogakusei Zenshu (Complete Collection for Primary School Pupils), Taishubungaku Zenshu (Collection of Popular Literature for All Classes) and Sekai

Bijutsu Zenshu (Collection of the Fine Arts of the World). Of these One Yen Series there are at least fifty or more that are well known. There seems to be no indication of any decrease in the popularity of these books.

The chief characteristic of the One Yen Series is its cheapness. A fairly good book of 400 to 1000 pages can be bought for the small price of one yen. In former series the publishers were happy if they were able to secure two or three thousand subscribers or sales. In the One Yen Series they aim at several tens of thousands or even hundreds of thousands. The publication of the One Yen Series has had the following influence:

1. Books have been made available even to the poorer classes. They may not read them all, but they are able to afford books and to place them into their home libraries.

2. There has been a marked decrease in the sale of books not published in the series form. This has had its influence in turn upon writers and also upon the publication of scholarly works.

3. As a result of the publication of these cheap books, all the magazines with the exception of the Chuo Koron have reduced their prices. For instance the Kaizo, a big magazine of more than three hundred pages, is sold for 50 sen.

4. The demand for secondhand books has declined and as a result the price has decreased.

5. The publishers are aiming at reaching the general public, not special classes as formerly.

6. Among the books in the One Yen Series there are many devoted to socialistic thought. As a result socialistic tendencies are being spread among the people.

During the last year books on Marxism seem to have been read as much as ever. Foreigners visiting Japan are surprised that Japanese students ask so many questions concerning Marx. It is said that more than 300,000 of each volume of the translation of Marx's *Capitalism* were published and sold by the Kaizosha at the end of last year. This is an indication of the popularity of Marxism in Japan. In addition there were also many books on Lenin and communism published and sold. Among the chief books whose sale and publication were prohibited during the last year, we note Lenin's *Life and Work* (*Renin no Seikatsu to Jigyo*) and the *Problem of Russian Communism* (*Russia Kyosan Shugi no Mondai*). A noteworthy tendency in regard to books on socialism and communism is the fact that people are reading them critically and not merely because they are popular. Publishing companies like the Kaizosha are offering to their readers Marshall's *Principles of Economy* as well as Marx's *Capitalism*. The same company during the last year also published and sold several hundred thousand books about Henry Ford. These facts show that the people are earnestly endeavoring to understand the social and economic problems.

It is also worthy of notice that during the last year the League of Proletarian Literature (*Nihon Musanha Bungei Renmei*) was organized under

the leadership of Ujaku Akita and Kichizo Nakamura. The League aims to emancipate the proletarian groups by the means of literature and art. The well known man of letters, Narikichi Sugimori, was a candidate in the recent election, representing this group.

The suicide of Ryunosuke Akutagawa greatly shocked the literary world of Japan and society in general. His death is thought to be the natural result of his nihilistic faith (Kyomuteki shiso). His originality as a writer and his quiet, refined life made a profound impression upon the young people of Japan. The Western Man (Seiho no hito) which he wrote before his death is a life of Jesus. It contains many great suggestions for the thought-life of Japan to-day.

The following comparative table, taken from the Asahi Year Book, will give some idea of the tendency in the publishing world during the last several years.

Subject	No. of Books Published in		
	1924	1925	1926
Politics	554	513	680
Law	426	503	611
Economics	284	420	400
Sociology	404	527	641
Religion	763	873	811
Philosophy	274	381	351
Education	2495	3128	3886
Literature	2236	3075	3900
Languages	490	716	711
History	226	287	307
Biography	200	278	309
Geography	527	798	1180

Mathematics	171	238	108
Science	272	332	231
Engineering	226	438	445
Medicine	370	568	517
Industry	691	798	635
Communications	147	100	41
Military Affairs	55	91	65
Fine Arts	493	560	744
Music	1171	887	700
Crafts	724	889	746
Dictionaries	53	141	102
Series or Collections	20	26	78
Miscellaneous	968	1307	1895
Total	14364	18028	20213

CHAPTER XXI

CHRISTIAN LITERATURE PRODUCED DURING 1927

Amy C. Bosanquet

The year 1927 gave us a long list of new original works, of translations and of reprints of pre-earthquake books and a few later ones. There is not space here to enumerate the reprints, though some are important; nor can we enter on the large subject of periodicals. If we took the term "Christian literature" to mean all Christian writings, large and small, the investigation of the output would be a great undertaking. Partly, no doubt, because of the need for self-expression, partly because of the general activity of the Japanese mind and pen, partly as the result of a genuine desire to make the gospel known, Christian periodicals, pamphlets and leaflets are printed and a certain proportion of them published, primarily for local use, in every district in Japan. The editions may not be large, the style may not be first-rate, but these minor productions have their value; they do proclaim a Message, and they provide a training-ground for young writers who may soon be reaching a much wider circle. In this short article we must be content to point out

the fertility of the field and the hopefulness of the outlook in many parts of Japan, and then pass on to works which have more claim to be called literary. Even with regard to these, the writer of this article cannot pretend to have made anything like an exhaustive investigation, or to be competent to appraise their worth. This is not a review or a complete summary, only an attempt to give some idea of the importance of the Christian literary work going on among us, by means of a few notes, put together with the kind help of the bookshops and of Japanese friends.

1927 was remarkable in the secular publishing world for the flood of cheap books issued in series, generally at one *yen* a copy, the whole series being widely advertised and paid for in advance or in instalments by thousands of people. One saw them being read everywhere. Most of them were not new original material, but reprints of Japanese novels, of translations of the world's most famous books, etc. This movement may be said to be the first deliberate attempt on the part of publishers to make a popular appeal on a large scale to the masses. Among Christian publications of the year we find two series of a rather similar kind. (1) *Seisho Monogatari Bunkō*, a Bible story series for children and teachers of children, in twenty-four vols., illustrated, appearing twice a month, with a prepaid subscription of twenty *yen*. The series will be completed about the middle of 1928. K. Uezawa and R. Ashiya (a well-known writer for children) are the editors, but there are some sixteen writers, including T. Kagawa, T. Saitō,

S. Suzuka, T. Nobechi, H. Muraoka and other familiar names. This is a notable series, especially at a time when there is, as now, a dearth of good new books for children. (2) *Kirisutokyō Kōza*, brought out by the Tōkyō Y.M.C.A., a series in six vols., at ¥3.50 for the whole set, to be followed in 1928 by a second series of six, which is likely to be yet better than the first, as there is more time for its preparation. The books contain lectures and articles on the Bible and various Christian subjects, compiled with the co-operation of the leading Christian scholars of the day. The 1927 series had a circulation of about 3,500. Another interesting series, *Nippon Shūkyō Kōza*, produced by Buddhists, on the Religions of Japan, gave a large place to Christianity, thus recognizing its position as a real Japanese religion now. It contains articles written by request on different Christian subjects by leading men of the chief churches, including among others Bishop Motoda, Dr. Chiba, Dr. Kozaki, Mr. U. Bessho and Mr. S. Murao.

Seigo Dai Shūsei, a complete Concordance of the New Testament, by Rev. S. Shioi (¥7.20), based on Young's Analytical Concordance, is an important, useful book, as hitherto we have only had only small books of reference of this kind. The Old Testament part is to follow soon, in two vols.

A good many commentaries and Bible study books appeared, for instance, *Commentaries on St. Matthew and St. Mark*, by Rev. Z. Hidaka (¥2.70 and 1.80 respectively), to be followed by the other books of the New Testament; they were

published by the Nichyō Sekaisha, Osaka, for the general reader rather than for theologians. *A Commentary on Galatians*, by Prof. S. Sato (¥3.00), translated from Martin Luther's, with comments. Two forty sen *Commentaries on Galatians and Acts*, *Garatea Sho no Kōgai Kenkyū* and *Shitogyō Den no Kōgai Kenkyū*, by E. Kubo, handy books for new Christians and others wanting instruction—simple, sound, scholarly, but short. *Sōseiki Kōgi* (Notes on Genesis), translated from the English of C. H. M. by K. Kurosaki (¥1.80). *Shihen Reikai* (Devotional Commentary on the Psalms), by Rev. T. Mitani, Vol. I., Psalms 1—50 (¥2.30), to be completed in three vols. *Rinkakuteki Seisho* (The Outlined Bible), by R. Lee, translated by T. Mitani (¥2.00). These two books are published by the Japan Book & Tract Society. *Heburu Yogensha no Shūkyō* (Beacon Lights of Prophecy) by Knudson, translated by Rev. R. Miyazawa (C.L.S. ¥1.50). *Mokuji no Fumi* (Book of Revelation), a small book by J. H. McConkey, translated by Mrs. Muragishi (Japan Book and Tract Society 0.60). Rev. Z. Hidaka's translation of *Life and Letters of St. Paul*, by David Smith (Nichiyō Sekaisha, 5.00). *Kū no Kū naru Kana*, on Ecclesiastes, by K. Uchimura, ¥0.80. *Seisho no Shinri Jikkō* (Talks to Men about the Bible), by Torrey, translated by Rev. Z. Hidaka (J.B.T.S. ¥.80). *Shingaku Seisho Bun Kenkō*, translated from Milligan, by Kanda, of the Kyōto Teidai-gaku Kenkyūshitsu (¥3.50), an introduction to the New Testament. *Shinyaku Seisho Gairon*, by T. Takayanagi (¥1.50), another introduction to the New Testament, treating of the canon, authorship,

dates, contents, etc., of each book. *Genkon no Kyūyaku Seisho*, by M. Miyagawa (¥1.50), on the Old Testament, from a modern point of view. *Kirisuto-kyō Tokuhon*, a Textbook of the Christian Religion for adults, by K. Shiraishi (¥1.20). *Sanjō no Suikun* (¥0.35), and *Kirisuto Ichidaiki no Hanashi* (¥0.30), by T. Kagawa. Among smaller books closely related to the Bible we may mention two on the Parable of the Prodigal Son by K. Kurosaki, *Hōtōji no Kikan* (¥0.15) and *Tsumibito no Nozomi* (¥0.20), published by C.L.S., illustrated with 12 good line drawings by Elsie A. Wood.

Among helps to Bible study we must not omit to draw attention to two publications of the New Life Hall, Takegawa Chō, Ginza, in charge of Rev. W. H. M. Walton; (1) *A two-year Bible Study Course*, in monthly portions, with devotional and expository notes for every day, covering the whole Bible (¥2.50, 330 pp.) These portions are sent out monthly to subscribers. They are so arranged that they can be begun at any time, and are intended for people of average education. (2) *Correspondence Course in the Christian Religion*, (¥2.50 or ¥1.50 to New Life Society Members) for candidates for Baptism—a twenty weeks course, in weekly portions, intended to help people who live in remote places or for some other reason have no opportunity to learn through direct personal contact with an Christian teacher. Answers are sent in and corrected and the new portion sent out as soon the old one has been satisfactorily mastered.

The following are some of the 1927 books on Christian Faith and Practice. *Sei Naru Mono* (The Idea of the Holy), by Otto, translated by Prof. S. Yamaya, of the Third High School, Kyōto, and published by Idea Shoin (¥3.), which has attracted great attention and interest in Japan as well as in the western world. *Iesu no Shōgai to sono Jinkaku* (Jesus, His Life and Personality), by T. Fujii (¥2.20), lectures to Waseda University students, under the auspices of the Y.M.C.A., published by Iwanami. *Kirisutokyō Jū-go Kō* (Fifteen Lectures on Christianity) by Rev. O. Murakami, published by Keiseisha (¥2.00). *Kirisutokyō no Sujimichi* (¥1.00) a course of three lectures on the Faith, for inquirers, by Rev. G. Kawamata, traveling evangelist of the Presbyterian Church of Japan, who repeats this lucid and helpful course on his tours. *Hito, Shizen, Shūkyō* (Man, Nature and Religion), sermons by Rev. S. Imai (¥2.00), *Musansha ye no Fukuin* (Proletarian Gospel of Galilee), by H. Stead, translated by Rev. T. Takenaka (¥1.20). *Otoko, Onna, Kami* (Men, Women and God), by Gray, translated by T. Saitō (¥0.80) published by Nichiyō Sekaisha, on sex questions from the Christian point of view. *Shinkō Shokun* (Brief Teachings on the Faith), by Rev. L. S. Maegawa, Church Publishing Society (¥0.60). *Seirei ni Yoru Ayumi* (Walking in the Spirit) by A. B. Simpson (¥0.75). Two more books about the Sadhu Sundar Singh, translated by Rev. T. Kanai, *Reikai no Mokuji* (¥.20) and *Reiteki Seikatsu no Shosō* (¥0.85), published by Kōseikaku. *Shukyō Rombun Shū*, essays by Karl Hilty, translated by

K. Kurosaki (¥2.80). *Sōzōteki Kirisuto* (The Creative Christ), by Brown, translated by E. Kwan, Keiseisha (¥1.80). *Kirisutokyō Sōgō Ron Rinrigaku*, a useful book by Rev. K. Gotō (¥2.20), which is not merely a synthesis of Christian ethics, but shows what Christianity can do to enrich Japanese life and character, supplying what is lacking. *Fukuinteki Kirisutokyō* (Gospel Christianity), by T. Takakura (¥2.00), a polemic book which has had a great sale. *Kirisutokyō no Tebiki* (Guide to Study of Christianity), a small book for inquirers by Rev. K. Aoyoshi (¥0.25). *Wakariyasui Kirisutokyō no Shinri* (Easily Understood Christian Truths), by Z. Hidaka (¥0.50), *Seishoku ye no Shōmei* (The Call to the Ministry), by Rev. Norman P. Williamson, translated by Rev. R. Miyazawa, and published by C.L.S.

We must not forget *Kirisutokyō no Bunkashiteki Igi*, by Prof. T. Watsuji, of Kiūshū University, not himself a Christian, we understand, a two yen book dealing with the early backgrounds of Christianity, the Hellenistic movement and other influences.

There were several interesting biographical and historical books. *Shichi-jū Nen no Kaiko* (Looking Back over Seventy Years), reminiscences by Dr. Kozaki (¥2.20), published by Keiseisha. *Shinkō Go-jū Nen* (Fifty Years of Faith), by K. Matsu-mura, now a syncretist in his religious views (¥2.00). *Pentecost no Zengo* (Pentecost, Before and After), by the revivalist preacher, F. Tsuge (¥1.20). *Shinkō ni Ikishi Hitobito* (Men who Lived in Faith), by Rev. S. Iwamura, published by the

Educational Department of the Congregational Church (¥1.00). *Shimabara Amakusa Nikki* and *Harajō Kiji* (each ¥1.20) by Prof. Hiyane, published by Keiseisha, about the old days of persecution of Roman Catholic Christians, giving documents from the persecuting side. *Kōshitsu to Kirisutokyō* (The Imperial House and the Christian Religion), by S. Sokabe (¥2.00), traces the relations of the Government and Christianity from early times down to the present, and contrasts the opposition of past days with the present liberty and favour.

The Bible Society published a handsome *Pulpit Bible* in large print, with strong binding, at ¥20.00, and 50,000 copies of a leaflet, *Seisho ni Taisuru Ijin no Kansō* (What Famous Men have Said about the Bible), besides their usual output.

One really beautiful Art book came out—*Jutai Kokuchi* (The Annunciation) by S. Yashiro (¥10.00), a collection of many pictures of the Annunciation very well reproduced on good paper.

There were very few new books for Women, but the National Mothers' Association of Japan, with Mrs. Draper as President and Mrs. Alexander as Vice-President and Publisher, continued to bring out monthly leaflets for mothers, which had a large circulation. For young women of some education, or for leaders of study circles, *Komyō no Zento Ye* (A Straight Way Toward Tomorrow), by Mary Schauffler Platt, translated by Mrs. Miyagi (¥1.50), was brought out by C.L.S. at the request of the Central Committee on the United Study of Foreign Missions, U.S.A. It was the

study book for Women's Foreign Mission Societies in 1927, and was to be translated also into Indian, Chinese and the languages of some Latin lands. It contained much information and stirring appeals on world-wide Christian service for women and children, ending with a chapter on World-wide Friendship.

Very little Fiction appeared. A new translation of the Pilgrim's Progress came out, *Zenyaku Tenro Ki*, by S. Masumoto (¥2.80).

There were also very few Children's books. We notice T. Nobechi's *Old Testament Reader* in two vols., and *New Testament Reader*, each 80 sen; also his *Story of Genesis*, one yen. *Roba no Ko* (The Ass's Colt), by S. Koide. Two imaginary stories founded on the Gospel narratives, *Kirisuto to Sono Tomo* (The Master and His Friends), by H. A. Wilson, translated by R. Kameyama (¥1.40), J. B. T. Society; and *Gloria*, by T. Hatano, (¥0.80) published by the Church Publishing Society, which also had *Ten ni Mashimasu*, a coloured picture-book on the Lord's Prayer, written and illustrated by Miss Bessie McKim. The C.L.S. brought out four charming little books about children of other lands, intended to help to promote international goodwill—*Ah Fu, a Chinese River Boy*; *Kembo, a Little Girl of Africa*; *The Three Camels, a Story of India*; *Esa, a Little Boy of Nazareth*, by E. M. Nevill and others, translated by Mrs. Muraoka. They are for quite little children and are 65 sen each.

Books of Hymns or about them include *Nichiyō Gakkō Yōchien Seika Shū*, edited by S. Tsugawa, who also wrote *Sambika Sakka no Omokage*,

on hymnwriters (¥1.30); and *Seika*, by K. Yuki, containing new translations of some English and German hymns.

Lastly, three English books published in Tokyo by C.L.S. deserve a mention. *Ainu Life and Lore*, by the Ven. Dr. John Batchelor, the great authority on the subject, splendidly illustrated with photographs and coloured drawings by Ainu and Japanese artists. It is a large volume (¥10.00). *The New English Hymnal*, edited by Rev. L. C. M. Smythe and Dr. E. T. Iglehart (¥1.00), a collection of a hundred familiar hymns, with music, is very useful for schools and classes. The third book, *Kai*, by Dr. H. V. S. Peeke, is a little book giving much information about different kinds of meetings, with their technical terms and usual procedure, likely to be of great use to missionaries.

CHAPTER XXII

A SURVEY OF CHRISTIAN PUBLISHING ORGANIZATIONS

J. Spencer Kennard, Jr.

The Christian press is to the dispelling of spiritual darkness what electric generators are to the dispelling of physical darkness. As our publishing organizations succeed the light of God's love is shed upon millions; as they fail a nation is plunged into darkness. When the wheels of our presses cease to turn it is as when the turbines of the electric generators cease to turn and men have to fall back on oil wicks.

When political insurgents propagate their doctrines it is first of all not by founding costly institutions but by the printed page. If their funds are large they buy up great dailies and subsidize articles in current journals; if their funds are small they sell books and distribute pamphlets. Again, when a new religion invades a western community it comes not with endowment and equipment, but, as a leading American publisher reminds us, with the propagation of books clearly setting forth their doctrines. So, too, it is not by our institutions, important as these are, but by the printed page that we shall save Japan.

When Christianity appeared in Europe it came as the religion of a Book. To this Book has been added with time a wealth of inspired poetry and devout instructions, and daily we are seeing new contributions from the pens of God's prophets. When the protestant reformers saved the world from the tyranny of Rome it was again largely through the printed page, cumbrous and costly as was the printing of their day. From that day to this every reform movement whether in religion or in politics has attained its success primarily not through physical control of institutions, but through books and pamphleteering.

In the following survey of the Christian publishing agencies in Japan it should become evident how far we are lagging behind "the children of this world" in the effective apportionment of our funds to gain the ends we seek.

Cooperating Publishers

Chief among the Christian publishing organizations is the *Christian Literature Society*, for it is the representative of the entire cooperating missionary constituency and fifty percent of its governing board is elected by the Japanese members of the National Christian Council. Moreover, unlike other publishing bodies, it alone is universal in its production program being limited solely by the subsidies from the supporting bodies.

During the past year the Society issued some twenty nine million pages (28,968,889) nearly all of which were in the Japanese language. Of this 60% represents the union Hymnal, 25% books,

and the remaining 15% magazines and secondary literature. The total sales both through the main store and its Aoyama and Kyoto branches came to ¥319,196. Half of this represented imported English books, and another ¥60,000, was for typewriters and other merchandize. As these form an important source of the Society's income the ¥50,000, decrease in such departments over the previous year was a serious loss. Some ¥29,000 of Japanese books by other publishers were sold showing a slight increase, and the Japan Christian Quarterly showed a 30% increase. Otherwise the figures are nearly all smaller than for the previous year, the Hymnal standing at just under ¥28,000 making a loss of 10%, the Society's own books at just under ¥15,000 giving a loss of 15%, and the periodicals at ¥3,706, showing a loss of 25%. These losses are due in no small measure to the financial panic.

It is evident from the above that the Hymnal occupies quite a unique place in the publications of the Society. Many of the purchasers have apparently been non-Christians to whom these Christian hymns were the first introduction to Christianity. Here is obviously the one book of all others, next to the Bible itself, that could be made the center of a widespread newspaper advertising campaign. This would be crowned with almost certain financial success in the case of the Hymnal and possibly also of the books popularized in its wake, and it might lead many to enroll in courses of Bible study. This would seem to re-

quire, however, both unified publishing and adequate capital.

The future mission of the Society is clearly conditioned upon an adequate building as well as a subsidy proportioned to the importance of its work. Feeling the need for a great unified organization the Methodist Episcopal Mission, three years ago, transferred its entire publishing property to the Christian Literature Society. This is a striking example of willingness to sacrifice denominational advantages for the higher cause of Christ and is a challenge to other bodies. With a broad vision of the great rôle that the reorganized body is destined to play, the officers of the Society have made plans for a splendid quake-proof and fire-proof eight story building. To this end they have gradually secured control of all the property to the rear of the former lot giving a frontage on three streets.

The funds needed to go ahead with such construction, however, are not yet in sight. A great wave of sympathy swept over America at the time of the earthquake. But people forget quickly. As yet the staff is trying to fulfill its mission squeezed into a little back room of a temporary barrack.

The two Bible Societies obviously occupy a unique place in such a mission of Christian publications. Last year they distributed together nearly one million Scriptures.

The total sales of the *British Society*—the joint agency of the British and Foreign Bible Society and of the National Bible Society of Scotland—with headquarters in Kobe, was 312,808 copies.

Of these, 232,992 represent Scripture portions, 71,045 New Testaments, and 8,671 Bibles. The secretary writes modestly: "Our general circulation is larger than it has been for several years." As a matter of fact it represents an increase of over 50%.

The *American Society*, on the other hand, showed a loss, their total for the year being 655,921 copies of which 62,362 were New Testaments and 13,671 whole Bibles. This is a decrease over the previous year of 30% or 1/4 million copies which would seem to be due in no small measure to the financial depression that has affected the northern half of Japan where this society has its work. "Especially during the second half of the year," says the secretary in his report, "almost daily our workers reported finding many homes where Gospels would have been purchased if even 3 sen with which to obtain a copy had been at their disposal" (p.16).

The sales of both societies are largely through colporteurs who travel into the remotest parts of Japan and among classes not otherwise reached in the great cities. It speaks well for the type of men employed that of the 13 working last year for the American Society four have entered Seminaries and Bible Schools to train themselves for the regular ministry. Any man who has been through such an apprenticeship is likely to maintain a passion for winning individual souls, instead of settling down as a scholar as only too many ministers do. There is food

for thought here regarding the training of all our seminary students.

The rest of the sales, about 48% in the case of the American Society, were made mainly through churches and missionaries and through the various bookstores. These last would seem to offer a special new field for further expansion, nearly all, as the writer has found in dealing with some three hundred stores, being glad to sell New Testaments on consignment and at a bare 10% margin of profit.

Probably the greatest opportunity of all for evangelism in conjunction with Scripture distribution would be in the relating it to an enrollment in definite courses of Bible study.

Next to these in volume of business comes the *Japan Book and Tract Society*. It cooperates with the Religious Tract Society of London, the American Tract Society, and the Upper Canada Tract Society. As its name implies it has tended to specialize on secondary literature especially directed toward the less educated, while its books have tended to be devotional in character and limited to conservative writers. One of its most important activities has been the promotion of the "Christian News" a good Japanese monthly newspaper of which last year nearly 150,000 copies were sold. Its total sales were ¥65,473, of which over three-quarters represented the publications of other firms, mainly of the Christian Literature Society and of British firms.

The Tract Society has been operating in recent years with but little subsidy. This has been

partly compensated for by the restriction of its publications to such as have a quick turn over, the excellent location it enjoys through the courtesy of the Christian Literature Society, and above all in the consecrated person of its able manager. Even then, however, the total sales of its own publications were limited to ¥9,742. and its free grants to ¥158. These figures should be carefully considered by any one who has heretofore thought it was possible to launch a widespread campaign of evangelistic literature in Japan without large financial backing.

Newspaper Evangelism

Newspaper Evangelism, though not a unit, nor following conventional paths, nevertheless deserves a place among the Christian publishing enterprises, for its medium is that of the press and all the branches engage more or less in publishing their own secondary literature.

While the articles inserted in the daily papers in the past usually have appeared as paid advertisements where an article is by a well known writer some papers at least are glad to insert it free. In such cases the notice of the "New Life Society" with which correspondence is invited, is the only expense incurred. Having been induced to enroll as a member, with the privileges of the lending library and often of a magazine or two, the next step is to induce the correspondent to enroll in one of several correspondence courses, which if persisted in faithfully may well prove the means of leading him to Christ.

One has the feeling that this type of evangelism is only in its infancy. The medium need not be necessarily the daily press. Tracts, notices in books, especially in Hymnals and Bibles, bill posters, and still other mediums may also serve. The essential is an organized plan, primarily through use of publications, whereby persons, whose initial interest has somehow been aroused, are led along by successive steps to a deep Christian experience and thorough grounding in the faith. Could any better means be devised for building up a strong native church?

The Denominational Press

Besides such cooperating enterprises, several denominations have their own publishing work. Usually this consists merely in the issue of a magazine or pamphlets, and in such cases in no way involves the deflecting of funds from the larger cooperative work. In several cases, however, cooperation is replaced by the denomination's own enterprise.

The Church Publishing Society, according to its published report, "is composed of the Bishops of the Holy Catholic Church in Japan.....who entrust the management of its business to a Priest nominated by themselves." It is thus the official publishing agency of the five Anglican missions. Its total sales for the year were ¥13,207. This consisted of some 6 million pages of books and 1/3 million pamphlets. The best sellers were the Prayer Book and Hymnal constituting almost a third of the total sales.

Southern Baptist mission has for some years maintained an important book depository and publishing work at Shimonoseki, which has served as a distributing center for much of southern Japan. It has also issued several substantial books, both theological and popular and an assortment of tracts and pamphlets. A distinguishing feature has been the promotion of visualized instruction through films and lantern slides.

The Seventh Day Adventists maintain a well equipped printing plant in the suburbs of Tokyo which is soon to be enlarged by further additions and a new press. Their agents have covered almost the entire country from Saghalien in the far north to small islands off southern Kyushu in a campaign of house to house canvass. Although the work of only one relatively small denomination their total sales for 1927 came to ¥46,310, much of which was made up of subscription books selling as high as ¥4.50 and ¥5.00.

There would seem to be much we can all profit by in the zeal and method of the Adventists. The fact that one may not favor the contents of the books or spirit as to cooperation does not lessen the fact of their vision of the power of the press and their zeal in book propaganda. Every one of their church members is supposed to be an agent for Christian literature, and book salesmanship forms part of the training of their pastors who are required each year to give a fixed amount of time to canvassing. Many of their workers

give entire time to this ministry. What if the rest of us adopted these standards?

The *Salvation Army* press department sales last year came to just under ¥50,000. Its most popular book is still Commissioner Yamamuro's "Common People's Gospel" of which 6,500 were sold. A special feature of their work are large colored posters.

Their publishing efforts center mainly, however, in the "Toki no Koe" or "War Cry" which is issued fortnightly and has now attained an average circulation of 25,000, with a grand total of 650,724 copies for the year, an increase of 100%. This February 150,000 copies were sold of the annual number against the liquor traffic. Unlike most Christian magazines which are published at a loss, this one is an important source of income.

The counter sales the past year have been limited, due to the moving about during the erection of the splendid new fire and quakeproof headquarters building. Each of their meeting places is a book depository. Moreover, personal canvassing is an important part of their selling work, both officers and members being expected to engage in the selling of their literature.

Independent Publishers

The independent Christian publishers in Japan deserve a high tribute for the way they have striven against great odds to maintain a high evangelistic purpose and at the same time realize adequate financial income. Moreover, their very financial predicament has often led them to show

a zeal above the subsidized press to secure a maximum sale for their publications. They thus have a very distinct place in the program of Christian literature and deserve every encouragement.

On the other hand, where, as in the case of such an independent publisher, the first objective has to be dividends on invested capital, there will inevitably be a tendency toward the sensational, lack of accuracy, or compromise of ideals. Moreover, both in a unified program of publications and in the estimate of each separate book, such a firm is handicapped from lack of expert religious leadership. Besides it is difficult for it to correlate its selling with active evangelism. Accordingly, important as is the independent press, it can never be expected to replace the subsidized official bodies.

As a matter of fact, in no other field is propaganda expected to pay for itself. Wherever we look we find it subsidized, and often with sums that put the church to shame. Rival political parties, radicals foistering their imperialism or communism, and the liquor interests: all these expend vast sums for the buying up of newspapers, insert full page advertisements, shower cities with their pamphlets, and cover the fences with posters. Militarists even advertise their unbelief in nearly every moving picture program.

No wonder then that our religious bodies at home spend so much for the building up of great publishing organizations with their many activities. How much greater the need in a mission

field where our doctrines are relatively new and misunderstood!

It is, therefore, as the splendid auxiliaries of a heavily subsidized press and not as its substitute that we consider these various independent publishers.

The *Keiseisha*, associated preeminently with the name of Mr. Fukunaga, is the outstanding independent Christian publisher in Japan. During its 40 years of history it has issued over 1,000 different titles. Its sales last year came to some ¥200,000. No wonder its manager can claim it to be unrivalled among Christian publishers.

In line with a recent movement among large Japanese publishers to issue subscription series at ¥1. a copy, the *Keiseisha* embarked upon a big advertising campaign for such a series. In order to do this it reorganized as a ¥150,000 stock company. It is now proposed to increase this capital if possible to half a million. This venture has not been without its financial risks, and indeed ever since the great earthquake this firm has had rough sailing.

Among the best selling of its books have been several by Toyohiko Kagawa that have run through many editions, and notably this past year they sold of his "Religion of Jesus" 10,000 copies, and of his "Emancipation with God" 20,000. A similar forecast is made for his new book, "A Declaration to Mankind" that presents the Bible as the Magna Charta of human liberties.

The large sales of the *Keiseisha's* books have been due mainly to the large sums it spends in

newspaper advertising, the notices of its books often filling whole columns in the daily press. Also it does a very active trade with the local bookstores of which there are over 10,000 enrolled in the bookdealers' guild. Indeed it was through depositing books with these that it realized 70% of its total sales.

The *Kaitakusha*, or Y.M.C.A. Press, is another Christian publishing firm that has recently been organized as a stock company. A majority of its stock is held by the National Y.M.C.A. and the balance mostly by individuals. Since the earthquake the bulk of its publications have consisted of the language textbooks of the Institute for Research in English Teaching, of which it is the sole agent. In the way of Christian literature its limited assets have thus far restricted it to just a few titles.

The *Nichiyo Gakko Kyokai*, or Sunday School Association, with headquarters in Tokyo, is confining its publications to teachers' handbooks, the Sunday School Hymnal, and a few children's story books. It also issues a Sunday School magazine of 64-72 pages with a monthly circulation of about 1,300. Its sales during the past year were ¥5,352, an increase of 13% over 1926, most of which were mail orders. The book store it had a few years ago had to be abandoned owing to business difficulties.

The *Nichiyo Sekaisha*, located in Osaka, is a purely private venture established some 23 years ago by a Mr. Nishizata who, in spite of his poor health and without any missionary aid, succeeded

in building up a strong firm. The objective has been Sunday School supplies and inexpensive evangelistic literature. Its "Katei Shimbun" is one of the oldest Christian periodicals in Japan. Among its best sellers were the Sunday School Lesson Quarterly of which it sold 12,000, Hidaka's New Testament Commentary, and Kagawa's Life of Jesus. Its total sales last year came to ¥36,000 of which over 80% were direct sales.

Kozandō is one of several small Christian publishers. It has specialized especially in the writings of the noted Bible teacher, Kanzo Uchimura. Of one of his books, a commentary on Romans selling for ¥5.50, they have sold no less than 3,000 copies. They have just had to discontinue the English monthly magazine of which he was editor "The Christian Intelligencer."

Ichiryū-sha, another small publisher, has as its objective "to outstrip others in upholding a pure Gospel." Its sales for the past year were a little under ¥4,000 of which the bulk consisted in inexpensive booklets. Among its best sellers was a life of Sundar Singh, the Indian mystic who has exercised so great a fascination on Japanese.

The *Shikanjima* press is part of Mr. Kagawa's settlement work in Osaka, which besides many pamphlets has of late begun to issue some of his books. As the sales of his works in Japan have reached a half million volumes, the future of this new enterprise seems assured.

FINDINGS

Bearing in mind that literature has been proved by past experience as the supreme means

whereby we are going to reach the masses of Japan and reach them quickly, the activities of the organizations considered seem to indicate the need for new publishing activities, a comprehensive program, and proportionate subsidies.

Wider Publishing Activities

Besides a Christian Literature Headquarters Building, which would seem the most urgent immediate need, there is a lack of the following types of material in addition to greater quantities of the books and other publications such as we are already producing.

As to *books*, Mr. Kagawa when asked what was most urgent replied instantly, "Two kinds: i. Translation of the best solid classical devotional books into Japanese, to sell very cheaply, such as *Pilgrim's Progress* which sells for 30 sen; ii. Popular (indigeneous) books on faith to sell very cheaply" (naming two that sell for about 30 sen). Any one truly in close touch with the local bookstores will confirm this.

In the way of *periodicals*, requiring, however, much financial backing, there seems to be a need for a good substantial magazine that can successfully compete with secular magazines, and Mr. Kagawa feels more especially a Christian daily newspaper.

Pictures are needed, and of many types. It seems strange that so little has been made of our treasures of art, the more so in view of the Japanese high artistic sense. The first thing needed is a

central repository with a large collection of good photographs made direct from the originals.

Post cards if of good quality should have an extensive sale. In addition to the picture they could carry a clear evangelistic message.

Bill-posters, while not attempting to vie with those of the election campaigners, surely have a legitimate and highly fruitful field.

Stereopticon slides for their efficient handling require a centralized producing and lending bureau that should concern itself also with the importing and producing of cheap process slides and cheap lanterns.

A moving picture film of the life and teachings of Christ, staged in Japan under union auspices would be a powerful instrument of evangelism. Already such a film of Buddha is being circulated.

Phonograph records for teaching the airs of our standard hymns are needed especially for farming communities where there is no one who can play an organ and often no one who can even carry a tune. Music has proven one of our strongest vehicles for the Gospel and this would seem an efficient means to take our hymns into out-of-the-way places.

Can we afford to neglect these or any other device for publishing the Gospel if we are to reach this nation quickly for Christ?

A Comprehensive Evangelistic Program

A Comprehensive Evangelistic Program is quite as important as the materials.

The *immediate objective* of such a program might

well be to place as soon as possible into every home in Japan: a. An easily understood Scripture portion compiled from outstanding passages giving the essence of our faith and that would serve to encourage the purchase of a New Testament or a whole Bible; b. A small companion book on the essence of Christianity written by a group of outstanding leaders of different denominations, and that will serve as a medium to introduce other more substantial Christian books and secure enrollment in correspondence courses; c. an inviting portrait of Christ.

The *medium*: a. Newspaper evangelism in its widest sense, including magazine articles and book advertisements; b. tract distribution and posters; c. colporteurs, preferably decentralized, stressing especially the use of regular pastors and theological students; d. depositing with the 10,383 registered bookstores, one-fourth of which are reachable with a bicycle from a Tokyo office.

Proportionate Subsidies

If in these and other ways press evangelism is to take its place as the foremost instrument of our propaganda, mission appropriations for it will have to be commensurate with those for education and church evangelism. Yet to-day not only is there no thought of parity but little approach to that 10% ratio that would seem the absolute minimum. Indeed some bodies do not even contribute 1% of their budget. Still others not merely are lacking in vision but also so lacking in a spirit of cooperation that while they nurse

their denominational projects they give nothing at all for union publication.

Will such tactics ever make of the press a power for God in Japan? Surely it is a time for us to merge our differences and vie with one another in the glory of sacrifice for the honor of our common Lord. Everywhere our work is hampered by misunderstanding which no amount of preaching or teaching will dispel. Everywhere there are great masses still unreached to whom Christianity means nothing. The press would seem to be the one way to create among them a receptive atmosphere to the Gospel. Moreover, these masses are in motion. The tide of unrest is daily swelling. With disillusionment over the things of the past they are looking for light. There has never been a time like this in its possibilities for God.

There are creative days with God. Too long has unbelief held sway while millions give themselves to lives of shame and cruelty. God is eager to establish his reign of righteousness in this our day if we but have the faith to trust him and the statesmanship to use the instruments he has placed at our disposal. A great campaign of Christian literature at this time in Japan may turn the course of history. May our budget ratio make it possible.

PART VI

FINDINGS OF DELEGATION TO JERUSALEM

THE CHRISTIAN LIFE AND MESSAGE IN RELATION TO THE NON-CHRISTIAN FAITHS.

Introduction.

Past and present, East and West, Christian truth changeth not. And because this truth for all ages is unchangeable, it is adaptable to the thought of every age. In presenting the Christian message it is necessary to intelligently interpret its fundamental truth in accordance with the demands of the times. There is no eternity apart from time. A religion which is out of touch with the spirit of the times can never save a nation or a race.

Therefore first of all evangelism which is out of touch with the national life is futile. It is necessary to become to the Jews a Jew, to the Romans a Roman, to the Greeks a Greek and inculcate the principles of religion by appealing to the historic ideals and strong characteristics of a people.

Paul in his evangelism, with the Jews appealed to their patriotism and advocated the religion of their fathers, with the Greeks, who revered the gods, he took cognizance of their religiosity and preached concerning the unknown God.

Moreover, inasmuch as every nation from ancient times has its own attractive traits and

strong qualities it is necessary to get next to these, link up with them and use them as preparatory ground for the introduction of a new religion into the nation's thought-life.

Likewise it is necessary to sympathize with the ethical thought of other religions and not destroy but endeavor to bring these to perfection.

It is this point of contact which presents great difficulties in mission work today. He who yearns for the salvation of a people must constantly keep this matter in mind.

I. Christianity's Cardinal Teachings.

1. The Fatherhood of God.
2. The historical manifestation of a personal God. Christ as the personal revelation of God. The absolute personality of Jesus. Christ the perfect man through the union of God and man.
3. Salvation perfected through Christ.
4. The kingdom of God which spiritually and socially postulates God as Father.

II. Points of Superiority of Christianity as compared with Other Religions. Other Religions here refer to Buddhism, Shintoism and Confucianism.

1. The conception of God as personal, making clear the ethical relation between God and man.
2. Man not seeking to find God but God tak-

ing the initiative in seeking for man. Progress not through human effort but through God's condescension.

3. The sense of personality. Respect for individuality and recognition of the absoluteness of the value of personality.
4. Its scriptures, condensed into one volume, can conveniently be carried anywhere and understood by anyone.
5. Its superlative ethical sense. Its emphasis on clean living and new advance for the life of every day. Especially does it emphasize the purity of the home.
6. Its stressing of social justice and social service.

How should these points of superiority be made known to men?

1. By avoiding comparison with other religions and positively and boldly declaring the essential elements of the Christian faith, that is, a declaration of the whole Gospel of Christ.
2. Through the strong conviction and the deep religious experience of the believers give evidence of the vitality of Christianity.
3. By not rejecting other religions as heathen and heretic but with an understanding heart and sympathy manifest an attitude of magnanimity.

III. The Contribution of Other Religions to Christianity.

1. Mystical Elements.
2. Sublimity. The sublimity revealed in their religious ceremonies and buildings.
3. Reverence.
4. Self restraint.
5. Serenity.
6. Bushido's sense of loyalty.

Methods of appropriating the strong features of other religions.

1. Christianity is a living world religion which takes to itself the strong features of other religions. In it there is no place for an exclusive attitude.

Other religions are path breakers. Oriental thought should be looked up on as a sort of Old Testament, appearing previous to Christianity, awakening the religious spirit, preparing the soil and making it easy to accept the Christian faith.

Other religions cannot be accepted in toto but if adjusted and revised they will supplant Christian mission work to no small degree.

For instance if to the mystical intuitive Buddhism is added the ethical element, if to the ethical practical Confucianism is added the spiritual religious element, if to the nationalistic Shinto is added world thought the gain will be great.

2. Theological education. The study of Oriental thought should be added to the course of theological seminaries.
3. Conferences for the study of other religions should occasionally be held.

IV. Cooperation with Other Religions.

1. There is a possibility of cooperation in the field of public morals. For instance reform, abolition of prostitution, temperance, world peace, the question of racial equality, the emancipation of womanhood, labor, industrialism and other social and humanizing movements.
2. There should be cooperation in establishing a line of battle challenging the present day materialistic hedonism.
3. There is need of cooperation with other religions in the work of scientific research regarding religion and in rectifying the errors of science regarding religion.
4. There is need for union and cooperation on the part of religious bodies regarding the policy of governments toward religion, for instance the recent Religions Bill and matters relating to the Shinto shrines.
5. At all events in opening up the spiritual realm and overthrowing the domain of infidelity religious organizations must advance with a united front.

V. Methods of Cooperation.

1. Unreserved intercourse among the religionists of different religions.
2. The organization of a bureau for the study of other religions under the National Christian Council and the holding of conferences occasionally with the religionists of other faiths.
3. Respect the faith embraced by people of other religions.

VI. Difficulties which emerge from contacts with other religions.

1. Ancestor worship and the monotheistic worship of Christianity.
2. Worship at the Shinto shrines, especially in the case of government schools and in army circles.
3. The difficulties involved in thought-life between nationalism and Christianity's world view and its principle of humanity issuing in equality.
4. Problems in the home life are the marriage of Christians and non-Christians and hidden hindrances imposed upon seekers and believers by non-Christian members of the family and by relatives.
5. Among social problems are such as Sabbath observance, funeral and festival customs and customs relating to general social intercourse.

6. Suspicions, misunderstandings, prejudiced views and hatreds are still in existence.

VII. Points in which Western Christianity does not fit in with the genius of the Japanese people.

1. Supervision, direction and interference on the part of foreign mission agencies which have injured national pride.
2. Cases where foreign missionaries have failed to understand the life, thought, customs and psychology of the Japanese people.
3. Misunderstandings caused by the iconoclastic movement—idol destruction—brought on by the Protestant hatred of and opposition to the Roman Catholic communion.
4. Erroneous conceptions regarding individualism.
5. Misunderstandings regarding the Christian attitude toward the Imperial Personage.

THE RELATION OF THE YOUNGER AND OLDER CHURCHES

I. What place does Christianity command in the life of Japan today?

1. The actual reach of Christianity's development.

Although in comparison with other religions in Japan Christianity, both as to the number of

its believers and its financial strength falls behind, yet in the ethical, literary, political and industrial thought-life and in social reform movements such as temperance, social purity, charity and the labor movement, its influence extends everywhere and its power of leadership is apparent to a remarkable degree.

During recent years the government authorities have in a striking manner come to an understanding of and cultivated an intimacy with Christianity. During the half century since Christianity was first introduced into Japan its progress has been nothing less than phenomenal. As evidence of this we need only to mention the advance which Japanese Christianity has made in developing a self-consciousness, a spirit of independence, a sense of mission and the large increase of self-supporting churches.

2. The Church's Development.

It is to be regretted that hitherto because of the urgency of attaining independence and self-support and because the Japanese Church has exhausted all its energy in this direction it has had no reserve for making great outward expansion.

However, in the matter of organization, institutionalization, ritual and religious education, it has made conspicuous progress.

II. What vision and purpose as to the further evangelization and Christianization of Japan does the indigenous church have? What means does

it possess and what plans is it making for the realization of this vision and purpose?

I. Its Vision.

Regardless of the question whether help is provided from abroad or not the Japanese church aspires to taking the responsibility for the evangelization and Christianization of the nation on the basis of self-government.

2. Methods of Realization.

- (a) At the proper time and through proper methods, the Japanese church intends to realize church union and sweep away division, a stumbling block to the people at large. (b) Through the building of strong substantial churches in the large cities. (c) By an endeavor to increase the number of the churches and spread them uniformly in the cities throughout the nation.

3. Education.

Through a policy of Christian education. In order to carry out the evangelization of the nation we expect to plan for the development of religious schools and really realize the aim of Christian education which is the building of character.

4. Theological Education.

Will endeavor to perfect our theological education by pouring our strength into the training of Christian leaders.

5. Literature.

In order to further evangelization through Christian literature, we plan to develop the work of publishing Christian magazines, newspaper evangelism, and the publication of Christian classics. In order to accomplish this will further and make more practical the work of the Japan Christian Literature Society.

5. Customs.

In order to promote good and refined Christian customs and manners will encourage Sabbath observance.

III. What attitude should Missions take and what methods should they employ in order not to hinder but help the Japanese church develop along sound lines?

In the past there have been three types of relationship between the foreign missionary and the Japanese.

1. Where the missionary was chief and the Japanese an assistant.
2. Where the missionary and the Japanese mutually cooperated in their work.
3. Where the missionary worked as a helper of the Japanese church.

In the light of this past experience the following attitude and methods are recognized as desirable:

1. In church administration the missionary should function as a helper and backer.

2. The mission organization through its material resources and its man-power can make its contribution most efficiently through cooperation with the Japanese church.

In order to realize the ideals outlined above and to create a more intimate relationship between the younger and older churches it is most desirable:

1. That the missionary be sent as a result of direct negotiations between his Mission Board and the younger church on the mission field.

2. That he should definitely join the indigenous church.

3. That he should work under its direction.

IV. What are the strong as well as weak elements in the Japanese Church today?

1. Strong Features of the Japanese Church.

The Japanese Church maintains an exceedingly pure type of Christian faith and life and has the following special strong features:

(a) A lack of sectarianism.

(b) A freedom unhampered by custom.

(c) Is spiritual, devotional and rich in mysticism.

(d) Is characterized by seriousness, sincerity and loyalty.

(e) Maintains the virtue of simplicity, self-denial and temperateness. For instance,

it is commonly accepted and expected that the Christian in Japan will refrain from drinking and smoking.

- (f) The church life. The membership being largely made up of young people there is an abounding hope that it will shape the coming generation.
- (g) Self-government and self-support. The Japanese church cheerfully sacrifices in order to realize independence, self-government and self-support.

2. Defects of the Japanese Church.

- (a) Inadequate training of the believers in matters relating to the Christian life.
- (b) Wanting in a knowledge of actual social problems, such as politics, social welfare and economics—lacking in a social program and without an objective for the solution of these problems.
- (c) The believers are without corporate training, and are weak in their sense of duty and responsibility toward the organization to which they belong.

V. How can missionaries, working from within the Japanese Church do efficient work for the Church and also fully express themselves?

For the future, missionaries should consecrate themselves to service under the organization and system of the indigenous church. Such mission-

aries will always be welcomed. Their work should be as follows:

1. In the work of the indigenous church the missionary should identify himself with it as a member and in case requested should serve it as an assistant pastor.
2. Promotion of understanding and fellowship. He should enter into intimate relations with the Japanese evangelistic workers and especially should he understand and respect the delicate characteristics of the psychology of the Japanese people.
3. Leadership in special fields. In view of the marked cultural advance on the part of the nations today and the increasing demand for special knowledge, missionaries should provide themselves with special training and come as specialists in some line. He should also enter the unoccupied areas which are still unreached by the Japanese workers.

VI. What contribution can the Japanese Church make to the Christian Church in other lands?

1. The Purifying of Bushido.

Demonstrate the spirit of consecration and sacrifice which will result from a union of Bushido—the spirit of the Japanese people—with the spirit of Christianity. The possibility of this is clearly evidenced by the large number of martyrs connected with the introduction of the Roman

Catholic faith. This Christian martyr spirit is one of the outstanding facts of Japanese history.

2. Through the contacts of the religions of the East and the West, the clarifying of doctrine, and the harmonization of the two civilizations truth will be revealed.

3. Mystic faith.

In order to cultivate the devotional spirit, which is the essence of religion, Japanese Christianity should contribute the spirit of mysticism which is characteristic of the Orient.

4. Consecration and Sacrifice.

The willingness of both Japanese pastors and believers to live the simple and sacrificial life for Christ.

RELIGIOUS EDUCATION.

I. General Considerations.

1. The purpose of christian education in Japan is, as everywhere, the development of Christian character and the relating of it to a Christian world in the making. But the particular conditions under which it is carried on here are: (a) An almost totally reading public. (b) A complete system of public schools, with eight years of compulsory education in subjects both Western and Oriental. (c) A long history of refinement and culture non-Western and non-Christian in its derivation and traditions. (d) A strong family system inculcating a deep reverence for ances-

tors. (e) A vivid sense of national solidarity and mission, centering in a unique spirit of devotion to the Imperial House. The further deepening of this is one of the aims of the public school system. (f) Government standardization of all schools, private as well as public. (g) A constitutional guarantee of liberty in religious belief and teaching. It is in terms of this environment and background that christian education in Japan has been carried on, and must be studied.

2. Thus far, the strength of Christian education in Japan has been in its emphasis on personality. Its weakness has been its comparative failure to relate itself to the history, customs, thoughts and life of society at large.

3. Christian schools have rendered their greatest contribution to the general culture of the country through the life and work of the strong personalities produced in them. They are largely responsible for the wide dissemination of Christian ideas throughout Japanese society. Their specific contribution in educational practice has been in kindergarten work, in schools for girls and women, and in the subjects of English, music, and physical culture, as well as in demonstrating a comparatively free type of education.

4. Some of the obstacles which confront Christian educators today are: a superficial and narrow patriotism which sometimes takes the form of actual religion (the frequent cases of compulsory attendance of elementary school pupils at local or national shrines is an instance

of this): a materialistic, atheistic view of life among educated people: a military spirit induced by feudal traditions, and by the stark realities of life in an armed modern world: a lack of religious interest in many homes: and a secular use of Sunday. In all these matters it is necessary that Christian educators have clear convictions, and that they patiently and sympathetically enlighten public opinion on them.

5. Christian Schools in comparison with Government schools show a marked strength in their flexibility of method, power of initiative, and ideals of character-building: in providing direct Christian teaching and daily worship, too, they have a distinctive quality. But in point of numbers, in equipment, in ability of teachers, and in quality of student material they are clearly handicapped. Inadequate plants, overcrowding, and poor teaching can and should be remedied by larger financial resources, but if these come as increased mission subsidies for current expense they only serve to strengthen the general impression that the Christian school is an alien institution under foreign initiative, and insufficiently rooted in Japanese society. It is, therefore, necessary to build up adequate endowments for the permanent and independent maintenance of all schools.

6. The ownership and management by Boards of Trustees now in operation in a good proportion of schools should be extended as rapidly as possible to include all Christian schools.

Financial responsibility should be increasingly laid upon the graduates and upon the community.

7. The relation of Christian education to evangelism is vital and inseparable. Neither church nor school can maintain a normal life permanently without the other. Each should take every opportunity of establishing contacts of mutual interchange with the other.

II. Christian Education in the Home.

1. It is of the utmost importance that larger numbers of homes be established in which both parents are Christians. To aid in this Christian pastors and educators should spare no effort to effect marriages of Christians with Christians.

2. There is need of more guidance to parents in the matter of proper Christian thinking regarding one's ancestors, one's country, and the world, in order that the child's early attitudes may be right. The work of the National Mothers' Association is to be commended and its influence should be widened, with a larger use of literature. Parents meetings under the auspices of Christian schools are effective.

3. Habits of daily devotion, personal and family, should be inculcated, and some distinctively Christian family observances, especially on the sabbath, encouraged. This should be encouraged and guided by the churches.

III. Christian Education in the Schools.

1. In Christian Schools. (a) Kindergartens. The present wide-open doors of opportunity in

this field should be held open by improving the present schools in personnel and equipment, by increasing their number, and by providing larger facilities for the training of teachers. Contacts with the homes are best maintained by systematic visitation, and through graduates' and parents' organizations.

(b) Primary Schools. This field is almost untouched by Christian schools, since it is the period covered by the national system of compulsory public education. It is now thought, however, that there is a need for some Christian primary schools to serve as experiment and demonstration centres for a more free, flexible, enlightened and spiritual type of education than the public schools now provide, thus furnishing a corrective for what are recognized as the weaknesses of the public school system.

(c) Boys' Middle Schools and Girls' Higher Schools. Among all Christian schools these represent the point of highest demand by the public, and perhaps, also, of largest effectiveness. Within the standards set by the Department of Education there is still room for cultural training, Bible teaching, and daily worship. There is, however, need of placing as speedily as possible Japanese men or women of high ability in administrative positions as heads of all these schools, and of largely increasing the number and quality of the Christian members of the faculties.

It is suggested that there should be at least

one or more Christian schools that make no effort to conform to government requirements, so as to be quite free to experiment with the latest and best methods of education.

As this is the formative age period vigorous efforts to enlist and train students in the Christian life are almost always successful, and student religious activities are a natural thing. This work should be more fully organized.

The Bible teaching throughout the entire course should be unified and better graded. Inasmuch as the Principal is usually the teacher of the prescribed course in ethics, the subject which is most likely to lead to a dualism and confusion of thought in relation to Christian ideas, and since his prestige as a teacher is higher than that of any others of the faculty it is desirable that he be the teacher of Bible wherever possible.

If government recognition could be obtained, one or more middle schools should establish a one or two year course for training teachers of primary schools. This would render an enormous service in spreading Christian ideals.

(d) Higher Schools and Universities. The present Christian schools of higher grade are largely limited in their range to general culture, theology, business, and English normal courses. It is most urgent that wider courses be offered under Christian auspices, so that the other professions and occupations may be leavened with Christian thinking: and also so that qualified Christian teachers in subjects such as science,

mathematics, oriental history and literature may be trained and given to the teaching staffs of not only Christian middle schools, but of the government schools as well.

In order to do this adequately joint action is necessary; either a federation of existing colleges, or else at least one thoroughly equipped central Christian university. Such an institution should offer courses including all that go to make up the quota of a complete Imperial university.

There should be full provision made in this for co-education: it being apparently impracticable in the lower grades as at present standardized.

(e) Theological and Bible Training Schools: Standing midway between church and school in affiliation and function these institutions face the problem of harmonizing high educational ideals with the specific training of church workers:— and this with small student bodies, and with no financial self-support. In the present schools there is need for a wider range of curriculum, providing for the training of various sorts of specialists in church leadership and in religious education, as well as in social welfare and reform. There is need of facilities for research and post-graduate study for the most highly trained religious thinkers. At the same time there is conspicuous need of suitable training for evangelists with but moderate educational qualifications, and for lay workers. Present day requirements in the training of religious workers are far beyond the resources of any one church or institution to

meet, and conference and cooperation are much needed.

The existing schools are already grouped largely in two centres, East and West, and it is highly desirable that they, either by corporate union or by a plan of federation, so assemble their forces as to provide in each of these two regions one theological and Bible training centre of highest quality.

Certain present-day experiments in co-education should be further continued.

(f) Supplementary School Facilities. Much commendable work is being done, and should be further developed in night schools, Young Men's Christian Association vocational courses, extension and correspondence courses, and summer conferences, training courses and camps. Especially significant is the founding under Christian auspices of a Middle School for working men in Tokyo and of a school in Osaka for training men to deal with the economic and industrial problems of farm life.

2. Religious Work Among Students of Non-Christian Schools.

A splendid beginning has been made in the establishment of Christian hostels and clubs adjacent to public and private non-Christian schools. This field of service invite wide extension.

Opportunities to teach Bible classes of students or teachers in these schools should be further sought by pastors and missionaries.

The formation of Christian student organizations and the promotion of their activities should be encouraged.

A beginning in week day religious education has been made in Tokyo where certain public schools are incorporating in their curricula with full credits Christian teaching carried on by authorized church workers. This should have every encouragement, and should be but the beginning of a wide extension of similar arrangements throughout the country.

IV. Education Through the Church.

The church school is and should be the centre of the religious education program of the church. It is here that the church should focus its direct Christian teaching upon all age and social groups. Here the groundwork of Christian thinking for the next generation must be laid. Here the first indications of potential leadership qualities must be discovered, and developed in the young people. Here actual expression must be given to the early religious experiences in programs of service and work. Here flexible orders of worship suited to the growing religious feelings and ideas must be provided. Here while in early years the oncoming generation must be fastened for life to the church by an intelligent loyalty. Some of the specific present needs are:

a. More emphasis should be put upon the home department as a means of establishing contacts with the home and parents of the child at the beginning of the educational process.

b. The teaching in the primary grades should include an application of Christian principles to the questions of patriotism, national history, duties toward ancestors, significance of the shrines and festivals, non-Christian traditional observances and customs, and such other matters as are taught these same children in the elementary public school.

c. Special efforts should be made to enlist and hold the interest of boys of this age. Clubs and organized activities should be encouraged.

d. The idea that the church school is for young children only should give place to an added emphasis on the teaching of young people and adults. An active program of Christian service should be provided in order to keep interest vital. Special attention should be given to such subjects of study as relations of sexes, ideals of marriage, the establishment and maintenance of the Christian home, the Christian as a citizen, business ideals and practice, choice of life work, and similar matters of immediate concern to young people of this age.

e. Teacher training should be much improved and extended, as the lack of a sufficient number of qualified teachers is the most keenly felt need today.

f. Equipment should be modernized, grading done, and higher educational standards attempted in the ordinary Sunday School.

g. Daily vacation bible schools where attempted have proven successful.

2. The Pastor's Function as Teacher.

a. If the teaching element were larger and more constant in the average sermon the Christian community would be better trained in Christian thinking and conduct.

b. Both before and after baptism there should be more thorough religious teaching of new Christians.

c. The pastor should inspire and direct systematic Bible study within the various church groups, such as young people's societies, and women's organizations.

V. Christian Education in Society.

1. Christian Literature is of the utmost importance. The work of the Christian Literature Society is to be commended and supported. In the production of books, authors of first rank should be enlisted. In their distribution some men of large experience and ability are greatly needed.

2. The wide circulation of the Bible continues to be essential to the formation of public opinion toward Christianity, and to the establishing of people in a Christian way of life.

3. Newspaper evangelism where tried has proved itself of great value, and it should be developed on a larger scale. The use of the secular press, circulating libraries, extension reading courses, and standard forms of worship issued by correspondence, all have far-reaching influence.

4. The systematic use of radio broadcasting

is an opportunity that should be claimed by the Christian forces.

5. Lectures and public meetings addressed by well-known Japanese, as well as by Christian leaders visiting from abroad should be conducted on a wider scale.

SOME FACTS AND FIGURES.

There are 142 Christian schools and colleges in Japan. The students in attendance at these institutions total 27,757. The teachers number 2,250. These schools are grouped as follows:

24 Theological Schools with 592 students and 256 teachers.

15 Women's Bible Training Schools with 358 students.

23 Universities and Colleges with 4,917 students and 485 teachers.

17 Women's Middle Schools with 2,898 students and 210 teachers.

18 Boy's Middle Schools with 10,124 students and 494 teachers.

34 Girls' High Schools with 7,915 students and 805 teachers.

11 Miscellaneous 953 students.

There are also 257 Christian Kindergartens which enroll 12,045 children. There are 30 Night Schools with 4,978 students.

Moreover, there are 1,900 Sunday schools with 10,015 teachers and 205,813 children.

In the field of Christian Literature there are a total of 192 periodicals. Of these 134 are monthly publications, 8 are issued weekly and 50 are miscellaneous.

THE CHRISTIAN CONTRIBUTION TO THE BETTERMENT OF RACE RELATIONS.

1. As compared with the various other questions which will come up for consideration in the Jerusalem Meeting the problem of the betterment of race relations is one that will require long years of study and effort. It is not a problem which can be solved in a day.

However, this does not mean that the races are today already facing each other in conflict. No such striking fact is in evidence. On the contrary the fact is that international relations are not based on racial relations.

In the light of the fact that our own Japanese politics and diplomacy are constantly focused along the lines of a Japanese-British-American alliance versus a Japanese-Russian-Chinese-German entente, it is evident that international relations are not necessarily based on racial relations.

II. Therefore in the various problems between the races, regardless whether it be between the Japanese versus Europeans and the Americans or whether it is the Japanese versus other Asiatics, the cause of tension and friction appear to be other than that of racial differentiation.

In many cases the cause of racial tension and friction are due to the historic, traditional, cultural, political and economical relations of the respective races.

But the most immediate cause of tension and friction between races grows out of war and invasion, creating a relationship of conqueror and the conquered.

The so-called sense of racial superiority ultimately comes far more as a result of such acts of subjugation. As compared with this the friction in race relations caused by the consciousness of superiority in the fields of industry, economics and culture is inconsiderable.

In the social life of our country there exists even today a class called the "suiheisha." According to what is generally believed the ancestors of this class were conquered emigrants from neighboring Asiatic lands or captives taken in internal wars. More especially in the social scale they were forced to engage in occupations despised by the original race.

Furthermore, in the relation of the Japanese with such races as the Koreans, the Formosans and the South Manchurians, war and conquest have been the contributing causes of tension, jealousy and hostility. For instance, similar conditions obtain in India toward the British people and in the Philippine Islands against the Americans.

III. Therefore if we desire to eradicate the sense

of racial superiority and the sources of friction between races we must strive by all means to destroy war. Because of what has been stated we consider that war and a sense of racial superiority affects racial relations far more directly and disastrously than cultural and economic relations.

Here Christianity has an exceedingly important work to do. We appreciate the far sightedness of the Jerusalem Meeting in taking up this problem and at the same time urgently hope that in order to realize the goal necessary methods and means will be adopted for permanent study and investigation.

“Blessed are the peace makers, for they shall be called sons of God.” “All who take the sword will perish by the sword.” All men are children of God and between them there should be no contention. There is no inferior nor superior before God.

IV. In this connection, however, it is necessary to pay serious attention to the erroneous conception regarding racial equality. Racial equality means that men as personalities shall have equal opportunities. It does not mean that there should be no actual differentiation between individuals and between races.

In reality individual and racial differentiation and variation not only exist as facts but this possibility of variety gives significance to individuality. Where there are distinctive characteristics in cultural advance the life of mankind is enriched

in its contents. As there is individual differentiation between men so naturally there is racial differentiation among mankind. Furthermore, this is a fact full of meaning.

V. The Kingdom of God which is the Christian's ideal world certainly does not mean a world of indiscriminate racial equality. On the contrary it recognizes the differentiation of the respective races and understands and appreciates their good traits and strong characteristics.

As more and more an enriched cooperative human life is realized issuing in a world community, the Kingdom of God will draw near. In other words when there is mutual respect for and understanding of the contents of the peculiar characteristics of the respective races, historically, religiously, culturally, in customs and manners, then for the first time will the way open to true harmony and unity among men.

But this magnanimous and far-seeing ideal and practice is impossible of realization except through the Christian faith which looks upon all men as brothers.

VI. Accordingly we as Japanese Christians equally respect and trust Europeans, Americans and other Asiatics. If there is among us any discriminating, ostracizing or provocative attitude we are determined to take the initiative in striving to eliminate it. We yearn to see all misunderstanding, prejudice and suspicion fade away in the faith of the brotherhood of men.

VII. In this sense one of the important agencies within the reach of our vision is the League of Nations. We eagerly desire that all advanced nations should join this organization. We believe that Christians throughout the world should support this agency.

In addition to the League of Nations, we believe that all Christians should strive to establish international cities, international universities, branches of the International Court of Justice, and international free trade ports, in suitable places.

Without these auxiliary and essential agencies it will be exceedingly difficult for the League of Nations alone to attain its far-reaching purpose. Christians should earnestly exert themselves to advance these ideas, agencies and activities.

In our country there are not lacking evidences that both the government and the people have to some extent endeavored to better race relations. Especially have we endeavored to promote mutual understanding and friendly relations with our neighbors, China and the United States. As yet, however, no striking results are evident. The present exchange of dolls between our country and America is an example of our effort to establish international friendship among the children.

VIII. The meritorious work which foreign missionaries have done during the past half century in promoting international understanding and

friendship between our and other nations must not be forgotten. In the future we desire that they pay even greater attention to this type of work.

Moreover, in the future the Japanese Christian Church should pour its heart more fully into this matter of the betterment of race relations and from the pulpit, through religious education, religious publications and all Christian agencies should work for better relations among the races. At the same time it should back up other existing effective agencies working for the same purpose.

IX. Most important of all is the necessity of thoroughly understanding the actual inwardness of racial and international problems. Agencies should be established to carry on continuous investigation regarding the facts of race prejudice.

Right ideals regarding racial relations should be set up. These should be advocated and fostered in conformity with the Christian faith, striving to overthrow racial suspicions and prejudices.

A sense of respect for other races should be cultivated, war prevented and every effort be exerted to build an ideal cooperative international social order.

HUMANIZING INDUSTRIAL RELATIONS.

I. The Conditions of Japanese Industry.

The swift changes which have taken place in Japanese industrial circles during the past fifty

years have passed through the same experiences which the advanced nations of Europe and America have experienced across a much longer period of time.

On the one hand, as a result of the striking growth of productive power and advance toward the goal of becoming a wealthy nation; a merchant marine, railroads, educational institutions and numberless other modern accommodations have been made possible. From all these the people have derived large benefits.

On the other hand, however, as a result of the advance of modern industrialism in our country there has been a beginning of the concentration of capital, a massing of land holdings, a massing of the population in the cities and an increase of a propertyless laboring class.

In other words this advantageous advance of industrialism is today in other directions creating various social problems.

II. Among these may be innumeraled the following outstanding ones.

The violent increase of unemployment, labor disputes, disputes of peasant tenants with landlords, child labor, female labor, inactivity in financial circles and the industrial world and the difficulty of securing a livelihood.

According to the census of 1925 out of 2,355,096 workers in twenty-five large cities the unemployed numbered 105,595. That is, the ratio of unemployment was 4.5 to 100.

In 1924, in spite of the industrial depression, there were 1,083 cases of labor disputes. Among the peasant tenants there were 1,260 cases.

As regards female and child labor the prohibition of night work for women and the abolition of child labor was about to be realized in connection with the revision of the recent factory law but the industrial depression has resulted in a set-back because of a slump in wages. The resulting increase of the difficulty of making a living has forced an extension of working hours. The eight hour day stands little chance of early realization in Japan.

III. The fact that of the entire number of those who are at work down in the mines almost one-third—75,436—are women is something which we as Christians cannot overlook.

The condition of the 2,098,046 women working in the spinning factories is even more tragic. Among the male laborers who work for an unsystematized daily wage are those in the Hokkaido and Saghalien who are doing forced labor. Moreover there are nearly 200,000 women condemned to a life of prostitution.

IV. Conditions which from the Christian point of view need to be bettered.

From the Christian standpoint, the betterment which today especially needs to be agitated for is the establishment of moral and human relations in the industrial world. The industrial system of today loses sight of man's desire for security in

his economic and moral life. In this sense the following essential matters should be especially considered:

1. The establishment of a minimum wage so that security will be given regarding the question of a livelihood.
2. Bettering the present condition of female and child labor.
3. The betterment of relations between employers and employees.
4. Relief of the unemployed.
5. Provision covering cases of illness.
6. The prevention of poverty.
7. Education for the children of laborers.
8. Temperance reform.
9. The abolition of public prostitution.
10. The establishment of healthful recreational centers.
11. A principle of distribution concerning factory districts.

V. The Relation of the Japanese Christian Church to the Industrial World.

During the past fifty years the important problems which have confronted the Japanese Church have been evangelization and self-support. In these two realms the Church has realized a fair degree of success but it cannot be said

that it is as yet a sufficient force in the nation's work-a-day world.

Furthermore, [the tendency of the Japanese Church during the past fifty years has been to emphasize evangelism and the salvation of the individual. As a result it has unfortunately not come into close touch with social thought and social and industrial problems.

However, it cannot be said that the influence exerted by individual Japanese Christians upon the nation's industrial world has been small. Christians loomed large among the early social reformers and labor leaders, for example Dr. S. Yoshino, Mr. B. Suzuki, Prof. I. Abe, Dr. M. Sugiyama and a score of others.

Worthy of special mention in this connection are the movements in the industrial field which centered around Mr. T. Kagawa during the Taisho Era. Mr. Kagawa is at present carrying on the following projects:

1. Movements for the bettering of labor conditions.
2. Movements for the uplift and betterment of the peasant class.
 - (a) Peasants' Cooperative Societies.
 - (b) Farmers' Gospel School.
 - (c) Rural evangelization in cooperation with Dr. M. Sugiyama.
3. Settlement work.

4. Organization of Cooperative Societies.
5. Organization of Mutual Help Societies.
6. Evangelism among classified trades.
7. Educational and evangelistic work for the laboring class.

Moreover there are among Japanese Christian capitalists and employers those who are earnestly studying and actually carrying on activities for the purpose of humanizing industry.

Of these such men as Mr. T. Hadano and Mr. S. Kawai of the Gunzei Filature in Kyoto Prefecture and Mr. K. Yanagiwara proprietor of the Yamatogawa Dyeing Works in Osaka are conspicuous examples. Particularly Mr. Kawai, the Welfare Superintendent of the filature mentioned above, spurred on by the conviction that industrialism and the Christian faith can be harmonized is producing outstanding results.

VI. The Church's Responsibility and the Direction of Thought regarding Industrial Problems.

The church's first duty today is to really understand social problems. That means that the church must awaken to a greater sense of social responsibility.

In the next place, indirectly though it may be, the Church should, from the moral and human point of view, to the utmost render vigorous judgment regarding industrial problems and at the same time give guidance and set up objectives.

To this end the church should today give attention to the following matters:

1. Censure and guidance regarding present day materialistic thought.
2. Censure of atheistic Marxism. It is said that recently 150,000 volumes of translations of the entire set of Marx's "Capitalism" have been sold in our country.
3. The expulsion of mammonism and all-mighty-dollarism.
4. The prevention of violence in class strife.
5. The censure of tendencies toward reactionary Fascism, ultra-patriotism, and imperialism.

VII. The Church's place as regards the various movements in the industrial world.

As has already been suggested the church should function indirectly as a critic and a guide of the various movements in the industrial world rather than interfering directly.

Moreover, rather than taking sides with either capitalism or labor it should deal impartially with both.

The Church should ever be the friend of the weak but it should prevent violence in class strife, which is believed by the laborers to be the method for solving social problems. It should stress peaceful and harmonious attitudes.

At the same time the church should initiate social reform and engage in such efforts of social relief as lay within the range of its powers.

VIII. The Church's Social Responsibility.

Finally, the urgent necessity which faces the Japanese church today, together with that of evangelism and self-support, is to give to the restless social heart of our time authoritative ideals and objectives for human life.

The Church should furnish the ideals and organization for a new social order, a society in which all human relations are based on personality, where the individual is respected and where civilization radiates these qualities.

It should furnish ideals and goals for the reconstruction movements of today.

Our Japanese church should not fail to come into vital touch with the spirit of the times and respond to the demands of the day.

For this reason courses dealing with social thought and social science should in the future be provided in our theological seminaries.

The way should also be opened for Christian ministers to make a special study of social science and social thought from the Christian point of view.

The Japanese Church of the future should give special thought to the problems in the industrial world and earnestly praying "Thy Kingdom come" advance resolutely in her leadership.

THE RURAL PROBLEM.

I. The Farmer's Place in the Nation's Life.

1. From time immemorial Japan has been an agricultural nation. The bulk of her people were tillers of the soil. During the feudal period the farmer ranked next to the Samurai in the social scale and in national importance.

2. The present national program of industrialization has switched the emphasis from the farm to the factory but the farmer is still a potent factor. Japan has almost 30,000,000 farmers. They constitute 48 percent of the population and produce 52.3 percent of the nation's annual productive wealth.

3. Because of their superior physical fitness they furnish the bulk of the Empire's soldiers as well as the bulk of her vast army of laborers. From the farm also still springs much of the nation's moral fibre, its spirit of industry and its sturdy manhood and womanhood.

II. Where the Farmer Shows Up Strong.

1. Japanese farmers are a quiet gentle folk, rich in the spirit of amiability. Physically they rank higher than the city people. They are independent, self-reliant in spirit and desire and expect to stand on their own feet.

2. The spirit of cooperation is strong in the rural communities. There are 14,000 farmers' co-operative societies with a membership of 3,600,000.

3. The community spirit is also strong. Farmers' Credit Unions have a capital of ¥1,000,000,000.00. The farmer's love of locality is pronounced.

They are conservative and cling to the old paths. Although this hinders change and progress it makes for moderation in attitude and challenges ultra-radicalism in thought and action.

5. In spite of the large number of tenants there is a larger percentage of property owners among the farmers than in any other industry.

6. As compared with other industries the tendency is for an increase of small proprietorships. This makes for a safe political and social development and also influences for good the moral and spiritual life of the farmers.

III. Tendencies Which Challenge Consideration.

1. The alarming decrease of the farming class. In 1868 it constituted 80 percent of the population. By 1897 it had jumped to 87 percent. In 1925 it had dropped to 52.3 percent. So swift has been the drift away from the farm that it now stands at 48 percent. Mr. Kagawa states that "today for the first time in Japan's history the population of the cities and towns above 5000 people is greater than that of the country."

2. The poverty among the small proprietor and the tenant farmers. 70 to 80 percent of these are fighting with poverty. Japanese farmers are carrying a debt of 2,000,000,000 dollars. A sur-

vey of 40 villages showed that each individual farmer was living on eight cents a day, spends less than five dollars a year for clothes and still closes the year with a deficit of \$22.05. "One in ten thousand of the independent farmers and one in six hundred of the tenant farmers goes bankrupt each year because of these mounting deficits." 66 percent of the farmers live in rented houses.

3. The increase of child labor on the farms. In order to continue to carry on, these farmers augment their income by means of auxiliary work and the labor of their children. Children of tender years work all day at rope making, straw weaving and similar crafts.

In 1925 in Shimane Prefecture the proprietor farmers received 73.4 percent of their income from farming and 26.3 percent from other sources. Farmers who both own and rent land received 78.5 percent from farming and 21.3 percent from auxiliary sources. Tenants received 78.9 percent from farming and 21.3 percent from other work.

4. The increase of the large proprietorships with a corresponding decrease of the small property holders and increase of the tenant class. The small property holding farmer is decreasing at the rate of 10,000 a year. 46 percent of Japan's farmers are tenants. At present the farmer is playing a losing role. The industry in which he is engaged has no prospect of keeping pace with the nation's industrial and commercial progress.

5. The tremendous reaction against farm life on the part of the youth of the rural area. Through the increased facilities for travel, the reading of newspapers and magazines, the young men who are conscripted for military training and return to their country homes and through the stream of young people who flock to the cities for educational purposes rural Japan has been brought into vital contact with modern city life. The contrast of the farmer's lot and manner of life as compared with his city brother has started a terrific drift from the farms to the cities.

Farmers dislike to marry their daughters to farmers' sons. In rural Japan today the city wage earner is the marriage goal of both the parents and their daughters. Moreover, the girls flock to the city factories. The girlless homes and fields and festivals are unexpressibly lonely and force the young men to join the trek to the cities.

Whereas once from 80 to 90 percent of the population lived on the farms today more than half of it has shifted to the cities. This has greatly magnified the problem of unemployment, poverty and crime in the city centers.

6. The small percentage of tillable land available. In 1923 16 percent of Japan's total area was under cultivation. The maximum possibility beyond this is only 3,750,000 acres with the population increasing at the rate of 875,000 in 1925 and 1,000,000 in 1926.

7. The agrarian movement in Japan has gotten under way faster than in other nations in its

sweep, its strength and its bitterness. There were 85 tenants' riots and disputes with landlords in 1917. In 1925 these had jumped to 2,206 involving 101,393 tenants and 23,930 landlords. This indicates a growing social awakening among the poor in the farming communities but 80 percent of these were disputes over the question of rent. The average rental paid by the tenant to the owner is 60 percent of the crop.

8. The farmer's income allows no margin for cultural, educational and social needs. The survey in Shimane Prefecture revealed the fact that proprietor farmers spend 36.1 percent of their income for farming expenses, 60.1 percent for living expenses and only 3.5 percent for the purposes indicated above. Farmers who both own and rent land spend 46.03 percent on the farm, 51.03 percent on living expenses and 2.01 percent to secure a fuller and finer life. While the tenant is so pressed that he must spend 54.4 percent for farm expenses, 45 percent for living expenses and a paltry 00.4 percent for cultural, educational and social needs. There are cases, not a few, where the farmer mortgages his farm in order to educate his children or sends his children away for some one else to raise and educate.

9. The farmers are not sharing in the benefits of the modern material and spiritual advance. Culture in Japan is city-centered. Physicians, hospitals, nurses, dentists, etc. are not available for the farmer. Even in such a progressive area as Osaka Prefecture there are 77 vill-

ages without a physician. Infant mortality is greater on the farms than in the cities.

10. The agrarian awakening in Japan is materialistic in its tendency and is neglecting the spiritual and moral values. The Farmers' Union which Mr. Kagawa organized and into which he poured his best brain and blood for six long years was wrecked by Russian Communistic propaganda and influence.

This awakening is also manifesting a reaction against all religions. Buddhist temples in many instances are land owners. Because of this fact they are often alienated from the farmers wherever riots and disputes have occurred between the peasants and the landlords.

Where the Christian churches in the rural districts confine their activity entirely to meetings and ceremonies the people put them on the same basis as the Buddhist temple and feel that they are not linked up to life and its present problems.

IV. Some Hopeful Aspects.

1. Japan's universal system of primary education reaches practically every farmer's child.
2. The recent extension of the franchise granting the ballot to every male over 25 years of age gives the farmer a new sense of dignity and power.
3. The prevalence of democratic ideas and ideals, educational privileges and politi-

cal rights have inaugurated a social awakening among the farmers.

4. The organization of farmer's unions and farmer-labor political parties indicates that the farmer is not satisfied to stand and wait for the dawn of a better day but is determined to usher in such a day. There are 3,936 tenants' guilds with a membership in 1926 of 346,700.
5. The government's land legislation which makes provision for loans at a low rate of interest to tenants who desire to purchase their land is a constructive attempt to help solve one of Japan's most pressing rural problems and indicates that the nation is awakening to the dire straits of its farming class.
6. The nation-wide organization of Young Men's Organizations with their cultural and educational program is opening up a new thought world for the new generation of farmers.

V. Rural Evangelism.

1. Rural Japan with its nearly 30,000,000 people, almost half of the nation's population, is virtually untouched territory. There are 857 rural towns with a population of over 5000 each. Of these 428 are entirely unoccupied by the Christian forces. In Shiga Prefecture there are 191 villages. These villages have a population averaging 2600 each. In these 191 villages there is but

one church, one preaching place and nine Sunday schools. This is typical of the situation all over the Empire.

2. The past policy of concentrating the Christian forces and effort in the cities and towns seems to be justified by the results. Denominations which have majored in rural work have not been signally successful in creating a strongly led self-supporting indigenous church.

Few rural churches have come to self-support or trained and sent forth outstanding Christian workers and laymen. Had the Christian Movement concentrated its effort in the rural area it is doubtful if the Japanese Church would in sixty brief years have realized its present strength and attained the place of leadership which it holds in the nation's life today.

3. The present agrarian awakening, however, challenges the church to advance into the rural areas. This awakening is over-emphasizing the material aspect of life and it must be given an idealistic and spiritual turn. This is Christianity's opportunity. If we fail to capture the farmers' mind and heart for Christ now we will let slip a golden opportunity and fail them in their hour of greatest need.

4. The Gospel must make its approach to rural Japan through a program of life and helpfulness. The message must be re-enforced with an understanding of the farmer's problems, his psychology and an effort to minister to him on the plane of his present need.

5. The rural Christian worker should be specially trained for his work. He should have a knowledge of modern methods of agriculture and understand the technique of farmers' cooperative organizations. Theological seminaries should give courses on Rural Sociology.

Such welfare work as day nurseries during the busy seasons, kindergartens, dispensaries, reading rooms, lecture courses and the organization of financial guilds and cooperative trade societies is greatly needed and would put the Church next to the heart of rural Japan.

8. The rural Church should concentrate on work for the young people. They are awake and keen to find a way through the strain and stress that prevails at the present time in the farmers' world. If the Church will lead as a pioneer in modern thought and practical life they will turn to her for light and leadership.

9. Farmers' Gospel schools should be established to give the young people on the farms a training in rural leadership. In connection with such schools there should be lectures and extension courses reaching out into the farming communities.

10. There is an urgent need to establish an understanding between Christianity and the farmers and an appreciation of the relation between Christianity and farming. This will enable the farmer to enter into a new sense of his place and the dignity of his work. It will make him

spiritually conscious of his mission in life and save him from being a slave to his environment and the conditions which prevail.

11. If the Church accepts a social order which grinds down the farmer it will get nowhere in rural Japan. On the other hand it should strive to establish an understanding and create a spirit of Christian brotherhood and cooperation between the landlords and the tenants.

Rural Japan calls aloud for Christian physicians, dentists, agricultural specialists, nurses, and sewing teachers who with evangelism as their passion and purpose will through their special training serve the farming folk, win their confidence and give them the Gospel.

The Christian settlement idea should be adapted to meet the needs in rural districts. The Church should function seven days a week and be made a rallying center for the community's life and a force guiding and moulding its youth.

12. Methods of evangelism should include the holding of meetings in the farmers' homes, conducting Sunday schools in the temple groves, utilizing newspapers, moving pictures and posters. Temperance activity is needed and will be welcomed.

Both the rural pastor and evangelist must live for years in a community before they can expect to win the farmers' confidence and realize results. Like Jesus they should go from village to village in their work of evangelism but should

live long enough in one center to really get their message across. Twenty years is none too long. The Japanese farmer must be evangelized by the Gospel's being incorporated into life, example and influence. The Buddhist priest "digs in" in the rural community. The Christian evangelist must do likewise if he would win out.

13. The problem of self-support is a major one. It is almost impossible for an evangelist to go among the farmers in their present hard straits and expect them to support him.

The organization of a Rural Evangelistic Mission Society to push an undenominational program of evangelism is one way out.

Except where a church centers its attention on the farmers with large land holdings the only feasible plan for building a self-supporting church is to accept contributions in kind, secure land for the members to cultivate for the support of the Church, provide work for the membership during its leisure season or encourage the pastor to combine farming and preaching.

Having adopted methods suitable to the local needs and conditions the rural church should be taught to support its own work. The possibility for this is better than in the cities. Japanese farmers expect to pay their own way. They are ashamed to receive help. The spirit of independence is strong among them and the Christian Church needs only to take advantage of this.

14. Of prime importance is the matter of the

different missions and denominations adopting a clear cut comity agreement forestalling over-churching and over-lapping in the work of rural evangelism.

UNOCCUPIED FIELDS

I. Introduction.

What is the extent of the unoccupied field in Japan?

The Roman Catholic Church first launched its work in Japan in 1549. As a result of the severe persecutions and the official ban during the Tokugawa regime Christianity in its outward form was all but wiped out.

When Protestantism was introduced in 1859 it not only found the field unoccupied but was compelled to begin its work handicapped by intense prejudice and misunderstanding handed down from the past.

After the passing of sixty-nine years since its first inception in modern Japan Christianity, as is indicated in the table of statistics, is still numerically weak and Japan may still in many respects be considered an unoccupied land.

The national Census taken in 1925 and the survey conducted by the Bureau of Religions of the Department of Education in 1923 brought out the following facts. Japan's population totalled 59,736,822. There were 215,372 Christians, including both the Protestant and Catholic communions. Of this number 125,163 were Protes-

tants making 36 Protestant Christians for each 10,000 of the population.

1. Geographically.

Although geographically Christianity is centered in the cities and larger towns still there remain 428 towns with a population of over 5,000 people each without a church or preaching place of any denomination. All told Japan has 857 towns with a population of over 5,000 each. Thus only half of them are occupied.

In 1925, 48 percent of the people lived in the rural area and 52 percent in the cities. Among the rural population there were only 677 Japanese and 153 foreigners engaged in evangelistic work.

In the cities there were 698 Japanese Christian workers and 575 missionaries. Japan's cities number 101 and their population ranges from 20,582 to 2,114,804. Here the above total 1,213 Christian workers are massed.

2. In the thought-life.

As regards the thought-life of the nation, in the measure that materialism, Marxism and rationalism have recently to a marked degree thrown obstacles in the way of Christian progress to that extent Japan's thought-life may be said to be unreachd.

Moreover the ancient Pantheistic and fatalistic view still holds over and presents a great area still unoccupied.

In addition those who are indifferent to both the Pagan and the Christian faiths and are in the grip of ultra-nationalism and narrow racialism, though their thinking is elementary and on a low plane, include a large section of the nation and present another unoccupied thought area.

3. Occupations.

As regards occupations, 26,943,000 farmers, 1,492,000 fishermen and 4,641,000 laborers are practically unreached.

4. Classes.

As regards classes, the lower propertyless class and the nobility are both still beyond the reach of the Church's activity.

5. Racial Groups.

As regards racial groups, the Formosan population constituting 3,775,000 people are still unreached.

The Japanese Church has no program for the evangelization of the 300,000 Koreans now living in Japan proper.

Aside from the work which the Ven. John Bachelor has done for the Ainu they are practically a neglected tribe.

The 1,000,000 "Shin Heimin"—formerly regarded as an outcaste class—are still beyond the bounds of Christian evangelism.

Of the 24,122 foreigners living in Japan 16,902 are Chinese. These are also a neglected class with

the exception of the limited work which is being done by the Chinese Y.M.C.A. and the Episcopal Communion.

II. What has been the policy of the Japanese Church in regard to the unoccupied areas and what is the present status of its policy?

Both in the past and at present Christianity is city-centered and has directed its effort toward winning the intelligentsia. The early Christian leaders in Japan were for the most part young men of superior quality and were successful in making Christianity known to the educated classes.

That there are many who understand Christianity and are sympathetic in their attitude is shown by the following survey of Middle School students. In 1926 in the city of Osaka students of this grade totalled 9,064. Of these 5,129 were boys and 3,955 girls.

The families of 7,973 of the students were Buddhists and 329 Christians. Yet in reply to the question, "if you were going to embrace a religion which would you prefer," 3,157 answered Buddhism and 1,513 Christianity.

Moreover, the fact that 75 per cent of those who attend Christian services are young people under 30 years of age indicates clearly the hold which Christianity has on the educated classes of the nation.

However, when it comes to the matter of taking Christianity into their every day life, aligning

themselves with the Church and assuming the responsibility which this involves they are slow to act.

III. What is the policy of the Japanese Church for the future as regards the unoccupied areas? What is its strength and resources?

The Japanese Church's policy and purpose for the future occupation of these areas involves the following:

1. Recognition of the Church and church life as essential to a vital vigorous religious life.

2. The cultivation of distinctly Christian habits in the realm of social customs, Sabbath observance and personal purity.

3. Inaugurating campaigns to counteract materialistic socialism and militarism.

4. Evangelism for the masses, such as the laborers, fishermen and farmers.

5. The larger denominations have already organized Home Mission Societies and launched programs of mission endeavor. The Japanese Presbyterian church through its Department of Missions is carrying on work in 22 different places. 16 pastors and evangelists are working under its direction. Its budget for 1927 was ¥22,632.

The Home Mission Board of the Japanese Methodist Church is working in 38 places, employs 38 evangelists and has an annual budget of

¥32,010.00. The Mission Bureau of the Japanese Congregational church has 26 stations, 25 evangelists and its budget in 1927 was ¥27,980.00.

In the South Sea Islands as a result of the work of American and German missionaries covering a long period of time many of the islanders accepted Christianity. At present out of a population of 49,306 there are 25,400 Protestant and Catholic believers.

In accordance with the mandate of the League of Nations the Japanese government is assisting mission work in these islands and Protestant work is being continued. The Roman Catholics are also continuing their work.

The South Sea Islands Evangelistic Band, headed by Dr. K. Kozaki, has sent four Japanese missionary families to this field. Under their direction over 100 native Christian workers are at work among the people of these islands.

IV. What has been the policy and methods of foreign mission organizations hitherto in regard to the unoccupied area? What good and evil tendencies and results have been apparent?

The good results apparent from the work of foreign mission organizations are: 1. The training of Christian leaders. 2. The expansion of general culture among the people.

Evil results and tendencies are: 1. The failure to intelligently cooperate with the Japanese. 2. Failure to sufficiently press a program of independence and self-support for the churches. 3.

Failure to achieve a reasonable working agreement between the different missions. This has resulted in a low degree of efficiency and overlapping in territory and effort.

V. What should be the future responsibility of foreign mission organizations and foreign missionaries and scope of their activities in regard to the unoccupied areas in Japan?

In looking forward to the future responsibility of foreign missions as related to these unoccupied fields the following things should be kept in mind:

As a basic principle foreign missionaries should stand on the same basis as the Japanese and take as their motto, cooperation in all things.

1. Missionaries should function through personal influence, making their personalities a medium of evangelization.
2. They should contribute new knowledge.
3. They should serve as educators, especially in the field of theological education.
4. They should open the way for Japanese Christian leaders to go abroad for further training.

VI. What should be the policy, methods and scope of cooperation on the part of the Japanese church and foreign mission organizations in occupying these regions?

In occupying the unreached areas in Japan

foreign missions should adopt the following policies and methods:

1. Establish a strong union theological institution.
2. Come to a clear understanding between the different missions in the evangelistic field in order to avoid overlapping.
3. Systematize and equip the educational institutions of academic and university grade.
4. Carry on kindergartens as a part of the church activity.
5. Furnish leadership for social welfare work.
6. Make provision for an interchange of pastors, Christian scholars, statesmen and businessmen between Japan and other nations in the work of Kingdom extension.
7. Above all things discourage the introduction into Japan of any more sects or divisions in the Christian church.

PART VII

OBITUARIES 1927-8

Hilton Pedley

MISS MARTHA ALDRICH

Miss Aldrich was born in New Hampshire, U.S.A., in 1838. She was appointed to the Japan Mission of the Protestant Episcopal Church, arriving in Japan in 1889. During her more than twenty years of active missionary life, she was, for the most part, engaged in direct evangelistic work, but for some time was connected with the St. Agnes Girls' School, soon after her transfer from Osaka to Kyoto. After her retirement, she made Kyoto her home until 1924, when she returned to America. Her final passing took place on October 7, 1926, at a sanitarium in Los Angeles, Cal.

REV. J. MACQUEEN BALDWIN

Mr. Baldwin was a member of one of Canada's well-known families. Born in 1860, he took his B.A. at Toronto University in 1888, and in the following year came to Japan as a member of "Wycliffe Missions" which later on joined the Church Missionary Society, and is now in the

Missionary Society of the Church of England in Canada. From the time of his arrival in Japan until his retirement in 1923, because of ill health, Mr. Baldwin worked in Aichi Ken,—in Nagoya at first, then in Toyohashi, where he inaugurated the Seikokwai work, and again in Nagoya.

He was an Honorary Missionary, giving his means and himself unstintedly to this country. His will added nearly ¥7,000 to the endowment of a fund for superannuated workers in the diocese with which he was so long connected.

He is survived by his wife, a daughter and a son who are hoping to return to Japan later on.

MISS DAISY D. BARLOW

Miss Barlow joined the Japan Mission of the Baptist Foreign Society in 1894. Her first years were spent in connection with the Hinomoto Girls' School, and later she was transferred to evangelistic work in Ikeda and surrounding villages. During her first furlough to the United States, it was found that her ill health and family conditions, prevented her from returning to Japan. For many years she conducted successful chiropractic work in Salinas, Cal. Her death occurred in New York, in 1925.

MRS. ELMIRA (COWLEY) FRANCIS

Mrs. Francis was a native of New York City. She married Rev. Thomas Francis in 1909, and with him arrived in Japan in 1913. Due to the unaccustomed climate, and also to living in Japanese houses, her health soon began to fail, thus

making an early furlough. In 1923, she again essayed the return trip to this country, and, for a few months pursued her missionary task. Utter disablement soon followed, however, and after a long period of great suffering, she obtained release on February 23, 1927.

RIGHT REV. KEMBALL FYSON

Mr. Fyson passed to his reward, at the ripe age of 82, in London, England. Educated at Christ College, Cambridge, and ordained in 1871, he was sent three years later to Japan, by the Church Missionary Society. For some time in the early seventies, he had charge of the work centering in Niigata, but was later transferred to the Hokkaido Diocese, of which, later, he became Bishop. He returned to England in 1908.

MRS. MATHILDA HERMINE MEYER GREENE

Mrs. Greene was born in Ripon, Wisconsin, on October 31, 1852. After completing her studies, first at Ripon College, and later in Paris, she was commissioned by the American Board for work in Japan, arriving in Yokohama on September 18, 1887. From October of that year, until November 1891, her work was in Sendai, and chiefly in connection with the students of the Tohoku Gakuin. The next two years were spent among the students of the Doshisha Girls' School, Kyoto. Then came her furlough from which she did not return to this country. In 1895, she married Rev. J. K. Greene of Turkey, and spent the remainder of

her days in America. She died in San Diego, Cal., on January 10, 1927.

REV. WILLIAM E. HOY, D.D.

Mr. Hoy arrived in Japan in 1885, as a missionary of the Reformed Church of U.S.A. During his fifteen years of service in this land, he not only founded the Tohoku Gakuin, in Sendai, in association with the late Rev. Masayoshi, but also established the "Japan Evangelist" now replaced by the "Japan Christian Quarterly."

In 1900, he was transferred to the Mission in China, where he spent twenty-seven years in general missionary work. Not only did he open two stations in Hunan Province, but he was also active in establishing schools, churches, and hospitals, in connection with these stations. Perhaps his greatest memorial is the Huping Christian College, just outside his first station—Yochow. He died at sea on March 3, 1927, and was buried at his former home, Mifflinburg, Penn., on March 13th.

MISS EVELYN A. LACKNER

Miss Lackner was associated with the United Church of Canada. After ten years work in connection with the Woman's Missionary Society of her own church, in Kitchener, Ont., she took up her foreign missionary task in Japan, in September, 1917, her especial interest being found in work in some of the worst slums in Tokyo. Soon after her return from her first furlough, ill health necessitated an early return to Canada, where,

three months after arrival, death came as the result of an operation.

MRS. CAROLINE TUCK ALEXANDER
MACNAIR

Mrs. MacNair's native place was Allegheny City, Pa. She was appointed to the Japan Mission of the Presbyterian Church, U.S.A., on July 12, 1880. Following upon several years of service in a Girls' School in Yokohama, she was married to Rev. T. M. MacNair on April 25, 1892. Her husband died in 1915, but she continued to live in Tokyo until February, 1924, when she retired to Washington, D.C. Her death occurred on July 16, 1927.

MISS IRENE P. MANN

Arriving in Japan in 1896, as a missionary of the Church Mission of the Episcopal Church, U.S.A., Miss Mann spent thirty years of active service in church and welfare work, first in Aomori, next in Hirosaki, and finally in Nikko. She retired to America in 1927, and passed away at her home in Staunton, Virginia, in March, 1927.

MRS. MARY SUZANNA MEYERS

Mrs. Meyers was born in Baltimore, Maryland, November 14, 1867. She came to her work in this country, on August 21, 1893, and during more than thirty years gave herself to her family and to such missionary work as she was privileged to do. During her furlough that succeeded, the summons came and, at Baltimore, Maryland, she entered the higher service on March 5, 1925.

MISS LAVINIA OLDHAM

Miss Oldham began her human life on January 29, 1856, at Mount Sterling, Kentucky, U.S.A. November 3, 1892 saw her arrive at Yokohama, and soon after she began work in connection with the United Christian Missionary Society. Her entire time in Japan was occupied with service in Tokyo, where for many years, she provided a home for young girls and supplied the funds for their education. In 1921, at the age of 65, retired from active service to spend the remainder of her days in her former Kentucky home. She died at Lexington, Kentucky, on June 24, 1927, the result of a serious operation.

MRS. MARY FRANCES (DAVIDSON) SOPER

Together with her husband, Mrs. Soper had her first glimpse of Japan, in 1873, and for nearly forty years was associated with him as teacher, temperance worker and evangelist. During thirty years of this service, her hearing was greatly impaired, and she was virtually a prisoner in her own home, at that time regarded as the "Cathedral" of the Methodist Christian body, which had not yet been organized into churches. She passed to her final rest on July 20, 1927.

MISS NINA G. STEWART

Miss Stewart's stay in Japan was brief. In 1891, she joined the forces of the American Board, to spend six years in evangelistic and school work in connection with the Okayama station. Part of

her time was given to the San-Yo Koto Jogakko. During her first furlough in 1897, she made the decision to remain henceforth in her own country. She died at her home in Northfield, Minnesota, April 30, 1927.

REV. CHARLES FILKINS SWEET, D.D.

Born in Oswego, N.Y., in 1855, Mr. Sweet was a member of the first class to graduate from Cornell University—1877. He was trained for the profession of law, but in response to a call to the ministry, some time later, he took a course in Nashotah Seminary, and was ordained Priest in 1881. Seven years later, he was appointed missionary of the American Protestant Episcopal Mission in Japan, and that same year, in September entered upon his work of twenty-five years, in Tokyo. During that time he was in turn Professor of Systematic Theology in the Trinity Divinity School, Tsukiji, and later, in the Central Theological School, in Ikebukuro. In addition to the above tasks, he had charge of two out-stations near the capital, besides being in constant demand for addresses at Quiet Days, and Retreats. He took his final leave of Japan in 1923, taking up his residence in Peekskill, N.Y., and after a painful illness passed to his rest on September 10, 1927.

MRS. DAVID THOMPSON

Mrs. Thompson was born in Donegal, Ireland, the daughter of James and Martha Calhoun Parke, in April, 1841. She came to the U.S. in 1847, obtaining her Grammar and High School educa-

tion in Savannah, Ohio. In 1866, she graduated from a Ladies' Seminary in Xenia, Ohio. In the spring of 1873, she came to Japan, under the auspices of the Woman's Board of the Presbyterian Church, and soon after was assigned to a small girls' school in Tokyo, a school that later was merged with another to form the present Joshi Gakuin. In 1874, she was married to Rev. David Thompson, one of the pioneer Presbyterian missionaries, and with a record of ten years service in this country. Thenceforth Mrs. Thompson's activities were varied, as she formed connections with Women's Meetings, Hospital visitations, Day school supervision, Bible workers, and especially S.S. work and that for lepers. She completed her long missionary career of fifty-four years, on May 17, 1927, to enter the higher service.

REV. THEODOSIUS TING

Born in Ohio in 1849, Mr. Ting took his Master's degree at Kenyon College, Ohio, going on from there to Columbia, to graduate later in Law. The great turning point in his career, was marked by what was to him a genuine call to the Ministry. He obtained his B.D. degree from Cambridge Theological School, and after a brief service in the St. James Mission, Cambridge, he accepted the call to Japan, arriving here in the autumn of 1878, to be located in Osaka. He was an effective evangelist, and the author of hymns 21, 26, in the Episcopal Japanese Hymnal. To him came the unique honor of baptizing the first

bishops of the Nippon Seikokwai, Motoda and Naidé. In 1891, he became President of St. Paul's School, in Tokyo, and later Provisional Bishop in the same city. He was also a teacher in the Divinity Schools in Tsukiji and Ikebukuro. He died in Providence, R.I. at the home of his son, on Oct. 19, 1927.

REV. MERLE CLAYTON WINN

Mr. Winn was the son of Rev. Dr. and Mrs. Thomas C. Winn, pioneers in the mission work of the Presbyterian Church North, U.S.A. He was born in Kanazawa on August 28, 1890, graduated from Knox College in 1913, and from Princeton Theological Seminary in 1916. Appointed as a member of the Japan Mission, he was married on July 18, 1916, to the daughter of Rev. and Mrs. Hudson of the former Cumberland Mission, and the couple came almost immediately to Japan. After a year of language study, Mr. and Mrs. Winn were first located in Wakayama, but were transferred to Kanazawa in the spring of 1918. After his first furlough in 1923, Mr. Winn returned to resume their labors in this country, remaining until the summer of 1927. He had been a sufferer from heart disease for a number of years, and this, together with pneumonia, other complications, and consequent weakening, led to his return to the U.S., in the summer of 1927. On January 17, 1928, he passed away at the Presbyterian Hospital in Philadelphia.

FORMOSA

PART VIII

FORMOSA

CHAPTER XXX

THEN AND NOW

Andrew B. Nielson

In the minds of the Formosan people the great cleavage between the past and the present age, so far as they are concerned, dates from the year of the Japanese occupation of the Island in 1895. It so happens that the present writer's experience of life in the Far East coincides with that event.

I have been asked to contribute a few notes comparing conditions in Formosa then and now. Such a brief sketch must of necessity be very superficial. To pass judgment on the political changes would be a delicate matter, and any generalisations, favourable or the reverse, might easily produce erroneous impressions. Yet it cannot be doubted that Japanese rule has been a most potent factor in changing the life of the people materially, morally and intellectually. In fact, they are living in a new era; the old is gone for ever.

Having such a wide topic to deal with, I shall confine myself to the changes in the religious outlook, especially within the Christian Church. Protestant Mission work began in 1865, so the years which have elapsed since the Japanese occupation cover just about half of the whole history of the Church. The work of the Roman Catholics began a few years earlier, but the results obtained have been insignificant as compared with many other of their spheres of labour. It may be said that in the earlier days prejudice against the Catholics was always stronger than against the Protestants: not without reason, owing to the manner in which the former relied on worldly influence, a mistake which their rivals have sedulously avoided. It should be noted, however, that one great difficulty was removed by the coming of the Japanese; since the new government, whatever its shortcoming, has always been strictly impartial—perhaps somewhat indifferent—as regards the religious beliefs of its subjects, yet looking often with favour on the Protestant Christians as being generally exemplary members of the community. This freedom from any need to interfere in civil lawsuits has been a great relief to those of us who knew nothing of the older rule of Chinese mandarins.

When the writer arrived, the Presbyterian Church of Formosa was just emerging from a stage in which the control of affairs had been almost entirely dominated by the missionaries. Yet it should not be forgotten that the pioneer missionaries had before them from the outset the

fixed purpose of establishing in Formosa a church which should be a self-governing and self-supporting entity. Of these earlier workers, Dr. Thomas Barclay is the sole survivor. Their hopes have been realized in a remarkable manner, though it might be added that the present-day independent spirit presents features that are not wholly welcome and give rise to not a little apprehension as regards the future.

By the year 1895 the pioneering difficulties of the missionaries were largely surmounted, in so far as open hostility, flagrant personal insult or danger to life were concerned. From that time onward the new political regime has made the material conditions of life increasingly comfortable and convenient. It is high time that ideas still lingering in the minds of ill-informed people, who think of Formosa as a primitive land of fever-haunted swamps and mountains inhabited by savages, should be finally dispelled. The peace and safety enjoyed in this "Beautiful Isle" stand in marked contrast to the turmoil at present prevailing in the huge neighbouring republic of China.

Self-government for the Formosan Church may be dated from 1896, in which year a few preachers and elders, acting on the advice of the missionaries, formed themselves into the Presbytery of South Formosa, at the same time inviting their foreign friends and counsellors to become associated with them in the management of affairs. Not long after the Christians in the North, connected with the Canadian Presbyterian Mis-

sion, followed suit, while in 1912 these two Presbyteries were united into one Synod for the whole Island. It must, however, be acknowledged that the control of the Synod over the united Church is even now somewhat nominal. Yet the machinery is there: it cannot be strained, but in course of time we trust it will prove genuinely effective, and that a real sense of a common interest in a common work will grow more real.

The coming of the Japanese proved a rude shock to the complacency of the inhabitants. For some years the Island was in a disturbed condition; harsh repressive measures were taken by the new rulers. The general sense of insecurity and perhaps the dissatisfaction with their old creeds and customs caused the people to listen to the Gospel message with a more open mind. Aggressive evangelism met with a ready welcome, so that within the first few years many new stations were founded, especially in the Taichu district, near the centre of the Island. Of late there has been a lull in the way of expansion, and perhaps efforts have been concentrated more on consolidation of the ground then gained. Certainly some of the momentum seems to have been lost. The numbers added yearly to the Church are not altogether discouraging, yet are much less than might be hoped for, seeing that doors are open everywhere, and the attitude of non-Christians is distinctly favourable, while there is no opposition from the Japanese government.

The efforts of the Church towards self-support are highly commendable, yet the serious difficul-

ties which they meet tend to make the native leaders concentrate on the attempt to maintain the well-established congregations, to neglect the poor, struggling causes, and hesitate about any forward movement. Another regrettable feature is the lack of a genuine corporate spirit within the Church, which seems to be tending to split up into groups which fail to realize the needs of the whole Christian community. In short, they are self-centred, and lack a wideness of vision.

There is still need for strong support from foreign missionaries. A few of the wiser and more experienced of the Formosan leaders recognize this, but, unfortunately, some of the younger men have an overweening sense of their own abilities, and seem to disparage the help which their more experienced foreign co-workers could give them. It is just possible that the recent development of an ultra-nationalist spirit in China has had a reflex influence on the Church life in Formosa.

The above are but a few general reflection on the situation from one who has witnessed the progress of the work for the past thirty-two years. It is left to others to contribute fuller details as to the present outlook for the Church of Christ in a lovely island which in many ways is truly a Land of Promise.

In closing, a few statistics may be given. As already indicated, the senior missionary of the Formosan Church is Dr. Thomas Barclay, who after fifty-three years since his first arrival, is still in active service. In 1885 he started a small

magazine in the Formosan Romanized Vernacular.

The "Tai-oan Kau-hoe-po" (The Formosa Church News") has been issued monthly without intermission ever since, and may claim to be the oldest religious periodical published in the Orient. From the files of this magazine some interesting statistics may be gathered, showing the progress of the Church during the period reviewed in this article.

In 1895 the Communicants in South Formosa numbered 1,256; at the end of 1927 they were 6,622. The corresponding figures on the roll of Baptized Children (not yet in full communion) were 1,297 in the year 1895, and 6,632 last year.

As regards liberality, we find that in 1895 the contributions from the whole South Formosan Church amounted only to Yen 1,949, whereas, at the close of the financial year last March, the givings were Yen 79,391. (It must be noted, however, that owing to a change in the financial year, the income noted on this latter occasion covers a period of fifteen months).

CHAPTER XXXI

CANADIAN PRESBYTERIAN MISSION NORTH FORMOSA 1927

Hugh MacMillan

Following the consummation of church union in Canada and adjustments in Mission Fields, in September 1926, North Formosa was assigned to the Presbyterian Church and this Church assumed the administration of the field from the beginning of 1927. A number of the workers was transferred during the year to other fields and so it has been difficult to make the adjustments necessary for keeping the minimum of organization going with less than the minimum of workers.

An event of the year to which we all looked forward with great expectations was the coming of the commissioners from the home church. The visit gave a good deal of encouragement. Their ability to enter into our problems was very helpful in planning for the future of the work. We trust that on their return to Canada they may be of great service in helping the church to meet the needs of this field.

EVANGELISTIC

Mr. Marshall, who had intended giving special attention to evangelistic work, spent the first half

of the year visiting stations in addition to his work as treasurer. In September he left to take up work in South Formosa with the English Presbyterian Mission. His going leaves the field without any foreign missionary doing direct evangelistic work. From the standpoint of the native church the usual "holding its own along most lines," "losing a few trenches here and there" and "making gains in some sections" may be reported. It was the desire of the whole missionary staff to pass this critical year with as little disruption as possible of the general work of the native church. This, in the main, has been accomplished.

During the Summer and Autumn a number of evangelistic services were arranged in different centres by the Presbytery's Committee. In these meetings a large number of non-Christians heard the Gospel, being willing to sit, in many cases, for two or three hours at a time to listen. In addition to this in the various stations preachers went in groups of threes and fours to neighbouring villages holding meetings, spending several weeks at this work during the good weather. According to their own report over ten thousand came to listen, and twenty-five decided for Christ. Over eighty villages were visited.

A very valuable piece of evangelistic work is done in the MacKay Memorial Hospital, Taihoku. In this work we are fortunate this year in having an exceptionally keen evangelistic man. His work may be divided into preaching at the morning services in the waiting room, and teaching and talking to waiting patients, teaching and preach-

ing and helping patients in the wards; for example, by writing letters for them, visiting in the homes, and selling religious books. While it is futile to try to measure evangelistic work only by statistics, we are satisfied that the hospital work is exercising a good influence in spreading the gospel.

During the year arrangements were made to publish the two church papers of North and South Formosa under one cover. This will bring the benefits of each within reach of all.

During the year also, two new churches were opened, one in Soren and one in Shinten. The latter congregation who lost their church in the great flood of 1924 are very pleased with their new building. A special grant from the home church was made toward this building. The Commissioners of the home church during their visit officiated in the opening.

In November, also during the visit of the representatives from the Canadian Board, the annual preachers' conference was held in Tamsui.

Miss Adair, the W.M.S. evangelistic worker of the mission, has had seven helpers during the year, some for full time, some only part time. Work has been carried on in Taihoku in connection with the three churches and especially in connection with the street chapel. The regular visiting in homes, Christian and non-Christian, counts much in the building up of the Kingdom.

Besides this, work amongst the country and village churches has been carried on. In all, fifteen churches have received the help of Bible

women. In every case they have remained at least two weeks holding reading and Bible classes, teaching singing, talking with enquiring ones, visiting in the homes, explaining the gospel and inviting to church services. In some cases they remained as long as two months. The younger Bible women, graduates of the Mission Girls' School, in company with older and more experienced workers, have done creditable work. At one place where little fruit was seen for their work, they were encouraged by fruit of other days' sowing. A young woman who had been married to a Christian in another district after becoming a believer, returned to visit her home. She and her husband told the Gospel story so effectively that the following Sunday all the family went to church and later all threw away their idols. A Bible woman continued the good work by teaching in the home regularly.

Formosan W.M.S.

Mrs. Koa, President

The W.M.S. organised among Formosan women is doing much to interest the Christian women in their responsibility for their non-Christian sisters. Organised in 1923, it now has active auxiliaries in several churches and interested members in many more. A mission study book is arranged for each year and studied in many groups. Thus they learn of methods and workers

in other fields and interest is broadened. The contributions have been sufficient to support three Bible women. One woman made a special offering of one hundred yen. These women work entirely in non-Christian districts where there is no church. On going to a new place the Bible woman rents a room, receives any who call, holds services and visits in the homes. One spent several months in a new centre where there is a preaching hall. She was able to interest several who have become regular attendants at the services. The second day of the Chinese New Year is now each year observed as a day of prayer for the society and its workers.

The annual meeting of the society was held in November. Some two hundred women attended, heard the reports of the Bible women, discussed the work for another year, and received greetings from the Home church in an address by Mrs. Strachan, the delegate from the Canadian Presbyterian W.M.S.

EDUCATIONAL

Girls' School

Miss Kinney, Principal; Miss Clazie, Dormitory Supervisor; Mrs. Gauld, Music

The outstanding event in the school year was the celebration of its 20th anniversary on October 13th. The celebration took the form of a public

ceremony attended by Government and Church representatives, alumnae, parents and friends. Greetings from these various groups were presented, also some gifts of money or articles for school equipment. The alumnae had been active throughout the year in collecting some money as a gift to the school at its anniversary celebration. They reached their objective of one thousand yen which is to be used for the development of the school library. Contributions to this meant real sacrifice in some cases and reveals genuine interest in their school.

During its twenty years the school has tried to adapt itself to the need. At first with very little primary educational facilities in the Island the curriculum was simple, with the Formosan language the medium of instruction. In 1916 with the completion of a new school building a regular High School course was begun though still continuing primary work. But with the increase in Government Primary work and less need to send children away to Boarding School, the primary department has gradually decreased. The last two years only High School work is carried on and Japanese is the language of instruction.

In her address on the occasion of the twentieth anniversary celebration, the Principal made reference to the fourfold objective of the school; mental development, physical efficiency, spiritual health and social outlook. The school's motto is, "Love and Service." Some idea of how the school is living out this motto may be seen from the fact that about half of the mistresses of manses in

North Formosa are former students, while many are now active in Christian work.

Women's School.

Miss Connell, Principal

The Women's School serves girls above seventeen years of age and women Christian or non-Christian who have had little or no opportunity of education in childhood. There are in attendance new Christians who may have the time and desire to study more deeply the Christian truth, also more mature Christians who wish to be of more help in their home and church and a few who prepare for definite Christian work as Bible women. Forty-five women and girls studied during the year, some for the whole year, others for one or two terms. Two years are required to complete the course arranged.

This year the majority have been non-Christians on entering. Two of these have been baptized and others are enquiring. Three of the young women are looking forward to a course in nursing in the MacKay Memorial Hospital, a Hakka woman hopes to be a Bible woman to her own people, another young woman is studying while her husband completes his theological course.

Tamsui Middle School

Mr. G. W. MacKay, Principal

The Tamsui Middle School, an institution for Formosan boys, was established in the Spring of 1914. Secondary schools at that time were few in number, and, for several years this school was the only middle school for Formosan youths in North Formosa.

Within recent years, however, the government has opened several middle schools in the larger cities where already hundreds of young Formosans are pursuing their studies.

The Tamsui Middle School has on its staff both Japanese and Formosan teachers. Of the latter, five have received their higher education in Japan. For the past few years a considerable number of the boys left school before they graduated. Most of them have entered some mission school in Japan to continue their studies; a good many look forward to business or medicine as a career.

At the beginning of the term one hundred new students were accepted and enrolled in the school. Most of these boys were from non-Christian homes. They come, many of them prejudiced against Christianity, but the Christian training given in the school has a great influence over them. Many are baptised before they leave school. A considerable number of the Christian boys look forward to the ministry.

In the Spring Mr. Tan Leng-Thong, one of our

old boys, returned from Japan where he had been studying for the past eight years. He graduated from the Kyoto Imperial University in physics and mathematics. He, therefore, holds two government diplomas.

Owing to the trouble in China a number of missionaries came over from Foochow early in the year. We were able to secure the services of Mr. Arthur Rinden who taught English in the school for several months. In September we were again fortunate to have with us Mr. J. T. Flemming who was loaned to us by the United Church of Canada for one year. Mr. Flemming is a member of the Honan Mission.

Kindergarten.

Miss Adams, Principal

Kindergarten work in North Formosa is only in its infancy. A number of kindergartens, both government and private, have been established in various cities, but for lack of qualified workers to organize and carry on, our mission here has so far been able to do very little along this line. There is a good opening for such work and we have hoped that it could be done under Christian leadership. About five years ago a beginning was made. Two schools were opened in Taihoku city, under the supervision of a missionary Kindergarten and graduates of the Girls' High School.

These schools were started in connection with city churches, and not having all the requirements such as separate buildings, standard size playgrounds, nor teachers with government diplomas, they could not be registered as Kindergartens, but were called the Kindergarten Department of the Sunday School. As such they are still being carried on and the response on the part of children and parents has been gratifying.

While the work has been on a very small scale, and with untrained workers, yet it has been very satisfactory and we hope to see at least two other churches opening schools during the coming year.

Financial support is given in various ways—some from the church or private contribution, small fees, some from the Home Board, and a gift each month since the middle of the year from a benevolent society in the City. A kindergarten teacher has been appointed by the Home Board, and though working at language, is also directing the work of these pupil teachers.

We should like to see this work being done in connection with every church in the mission and hope that eventually it may be possible. But it can only be done gradually as a desire is created on the part of the parents for such schools.

MEDICAL WORK

Dr. Gushue-Taylor, Superintendent
Miss Gauld and Miss Senior, Nurses in
charge

The MacKay Memorial Hospital

The foreign staff of the MacKay Memorial Hospital has been depleted by the resignations of Dr. Flora Gauld, who returned to Canada and of Dr. and Mrs. Black, who went to Korea. Dr. and Mrs. R. B. McClure of the Honan Mission of the United Church of Canada have been loaned during the uncertainty of the political crisis in China.

In the native staff it is regretted that family sickness led to the resignation of Dr. Ang. He gave over two years of faithful, efficient service. At the end of the month his salary was sent for that month. He returned the money saying, "I know our hospitals are not like government institutions with plenty of money, therefore, I return this money to be used in hospital work." Such men are rare, even in the home lands. It is exceedingly difficult in Formosa to procure the services of Christian doctors for mission hospitals. This feature of the work makes it all the more urgent to obtain medical assistance from home soon, if the hospital is to be continued without a break.

Leper Work

On October 8th, 1927 was opened the special out-patient department for leprosy in what had formerly been a church building, opposite the hospital, which was purchased by the Mission to Lepers of London. During the year 5,275 visits

have been made by patients and 4,699 injections of special oils given. "While much improvement has been noticed in the great majority of patients, we have not been able to get as high a percentage of bacteriologically negative cases as one would like to have. There are only two so far who have become negative under treatment."

A pamphlet in Chinese characters giving details of the mode of living to be followed by a leper patient has been prepared and will be widely distributed.

A year ago Dr. Gushue-Taylor was granted the sum of Yen 1000 from the Government-General of Formosa, and was given a special appointment on the staff of the Government-General to investigate leprosy in the Philippine Islands and Siam. The tour lasted three months and the information gained has been of considerable value in the work here. The last day of the old year a Christmas dinner was given for 108 leper patients and two or three of their children. Needless to say, this was very much appreciated. It was made possible by gifts of money from various friends. An instance worth recording is that one of the hospital coolies gave half a month's wages as a gift to the leper work, one half of this gift to go toward the Christmas dinner and the other half to be used toward the cost of treatment. The government continues to show a sympathetic interest in this work and plans are being made to approach the government for a permit to collect money in Formosa towards the establishment of a residential leper institution.

Urgent Needs 1928**F.M.B.**

Medical, 2 doctors

Theological, 1 (Principal, theological college)

Evangelistic, 4 (one of those with special training in Sunday School work)

Middle School, 1 (with professional training)

W.M.S.

1 lady doctor

1 nurse

3 for evangelistic work

1 College graduate with normal training

1 music teacher

1 kindergarten teacher

CHAPTER XXXII

WOMEN'S WORK IN FORMOSA

C. M. U. Ferguson

In considering the work among women in Formosa, we may first look at the conditions of their life, at Formosa itself.

Formosa has no cities. There are several large towns: Taihoku, Tainan, Taichu and others, and many small market towns. But the bulk of the population is in the villages. And of the Christians also.

Formosa is extremely fertile. A farmer once told us that many of them could retire after a few years but for such accidents as typhoons and drought. There are two rice harvests in some parts of the island, with potatoes, peanuts and other crops in between. Sugar cane is widely grown and this means much work. There is no long hard winter as in more northern countries when outside work is impossible.

Now in all this work the women take a full share. It is a common thing to see a woman with a baby on her back weeding in a wet ricefield. Added to the work of the house, and pig and chicken feeding, this means that woman's work is indeed never done. That the family may be well-off only tends to increase her tasks. The

women in the small towns may be freer. But I do think that many of these women lack system in the disposal of their time and the management of children, which keeps them "always at it," perhaps more than is necessary.

It is rare for Formosan women to be able to read. Though there are over 2,000 public elementary schools in the island this is still true. Large numbers even of the young people, are still untaught. Even when they attend school they are still illiterate as regards their mother-tongue. In some more remote places the school course only goes up to the fourth year. Once I was regretting the lack of pupils and urging on the people the importance of Japanese, but they said, "After four years they cannot read anything." This must largely be true, and perhaps after six years too. For it is a foreign tongue. Four or six years of Chinese Character might take them further, difficult as it is, but the opportunity for this becomes less and less.

There is indeed a growing class of young women who have had further opportunities: graduates of the high schools, elementary school teachers, nurses and midwives, and bank clerks. Their higher standards of comfort and expenditure will be felt more and more in home and social life. But I think they do not make very much difference as yet. And the literacy problem remains.

Therefore in the Church, where we desire intelligent worship, the Romanized vernacular is still indispensable. And no congregation is doing

its duty that is not encouraging and helping its members and adherents, old and young, to learn to read it. The Tainan Mission Bookroom last year sold over 11,000 Romanized alphabets and primers. The last Church census was taken in 1923; it reports over 7,000 readers of Romanized, and the number must be considerably greater now. This is in the 100 or so congregations of central and south Formosa connected with the English Presbyterian Mission.

To come to the women in the church. There is not a great deal that is distinctively women's work. The wives of pastors and unordained preachers in some cases take a real leadership among the women, carrying on a women's prayer meeting on Sunday or weekday, teaching reading, helping in Sunday School, or welcoming the stranger. It would indeed be well if all were qualified and moved to do this. I know of very few cases where the Christian women have regular plans for evangelistic visiting and preaching. Bible women are also few. There are few women who have not family ties, and widows often remarry. Individual churches sometimes engage suitable women temporarily. The Tainan congregations have had their own Biblewomen for many years, supported by the members of the large women's prayer-meeting. The name "Bible-woman" is I believe out of favour. But whatever they may be called, the Church needs many of them. It is hoped that before long a committee may be formed for the promotion and regularising of this work.

Women take a leading part in Sunday school teaching, here as elsewhere. Sunday Schools are reported in 89 churches. A good deal of the lesson-time is spent in teaching Romanized. A Bible story is told to those who do not yet read, and Bible lesson given to those who do. The Sunday School usually assembles at 9 a.m., that is before the morning service. Often, too, they gather before the afternoon service for hymn practice or repetition. Children from the villages, and teachers too, are apt to be late for the morning hour, and constant watch is necessary lest the little person in a family whose business it may be to take the cow out to grass should get the habit of never coming at all. The difficulty, as in other parts of the world, is to keep on with the work among the older young people. We lack those who can teach the Bible in a real and interesting way, as apart from teaching the reading of it. Formerly when suggesting Bible classes one was often told "Oh, but they read very well!" this being all that was needed! That idea has to some extent passed away, which marks progress. Bible classes conducted by missionaries are held in Tainan and Shoka which are attended by pupils in the Government High Schools, but I think only by the Christian girls. All the Church life is adversely affected by the growing disregard of Sunday as a "special" day.

The Formosan Church is keen on its Sunday Schools. Conferences of teachers are held from time to time in different districts, arranged entirely by themselves. Romanized Lesson Helps are

published quarterly with a sale of over 800 copies. During the summer vacation many preachers hold classes for three or four weeks for teaching reading and the Bible, especially to those who go to the public day schools but are then free. The children seem quite pleased! One may wonder what the response would be to such a proposal in the Home lands! Three or four churches have little day schools for children below school age, taught by ex-schoolgirls. One would like to see more of these, giving the children some grounding in the Faith before they go out into the unbelieving school world.

The direct contribution of the Missions to Women's work as elsewhere consists of School, Hospital and Itinerating. The Mission School at Tainan was the first girls' school in the island. It is now a high school with an elementary department. A good number come forward yearly for Church membership from both Christian and non-Christian homes. The girls take part in Sunday School work in the neighbouring churches and among the younger or newer pupils of their own school, and learn to be helpful in Church life in after years. In Tainan some former pupils have been teaching in their Church school for 20 years or so, though they have large families of their own.

The Women's School in Tainan has been closed for nearly two years owing to the resignation of Miss Barnett. Some of the most helpful women in the Church were taught there. We are looking forward with much hope to its re-opening, in new

premises and in conformity with present-day requirements, under the care of Miss Lloyd who has brought the Girls' School to its present happy state and has now been transferred. The new school is to be opened as a department of the Theological College but for a two years' course. There is to be opportunity also for shorter courses. If the Church in Formosa responds as we trust it will, the results will be seen in the Sunday Schools, in Evangelistic work and in the homes.

Some of the more progressive women would like to join in the classes of the Theological College itself. But that is not yet! Meanwhile the Church has a few women elders and a good many women deacons. In the East Gate Church at Tainan which is attended by the schools, junior deacons have been set apart from the boys' and girls' schools.

Nurses' training in Christian surroundings has been provided in the women's side of Tainan Mission Hospital for a number of years. I think now of the beautifully clean homes of some who have since married. Miss Elliott formerly of Taihoku has joined our Shoka hospital staff and will be training nurses there also. The Christian influence of these hospitals is strong and far-reaching. Service is held morning and afternoon for those who can attend, and a Biblewoman gives full time to teaching reading and hymns to the women and explaining the Gospel. Many and many a church owes its beginning to the witness of returned patients. Miss Barnett, aforesaid,

now lives in the Hospital premises, helping and encouraging.

During the past year we have been able to give more time to visiting the scattered congregations than for some years past. The missionaries seek to lend a hand in whatever the particular church most needs. It may be visiting from one Christian house to another, taking interest in the young people, encouraging Bible reading and family prayers; or meeting the Sunday School teachers and helping them with lesson preparation; or conducting a Sunday service or women's prayer meeting. Or again, seeking the outsiders or going with the "brethren" to open-air meetings. The roads are improving and cycles can often be used. And we are quite free; alone or with a Formosan companion one can speak in individual homes and by the wayside and be sure of politeness and often of friendliness.

Whenever possible we hold a class at the church for teaching the Bible. Those at a distance come and live on the Church premises at their own expense for a week or more. As a rule there are some who find it hard to get on with learning to read in the distractions of home, and they are welcome too. We may also teach writing in the Romanized vernacular. Perhaps I should say that the vernacular is the same as that of Amoy in South Fukien. United prayers and Bible reading begin the day, and work goes on morning and afternoon and perhaps evening too. Or we meet only in the evening if time cannot be spared

in the day, and the men often join us then. This itinerating work brings us into very close touch with the lives of the people. We long that the Christians shall grow in their love for the Word of God and being strengthened thereby reach out more and more to those around them.

CHAPTER XXXIII

A SURVEY OF MEDICAL MISSIONARY WORK IN FORMOSA UNDER JAPANESE RULE

D. Landsborough

The period under review began 33 years ago when Formosa was ceded to Japan by China at the end of the China-Japanese war.

I propose to deal with the subject under the following heads:—

I.—Medical Missionary work as it was at the beginning of the period.

II.—As it is at the present day.

III.—Changed conditions under Japanese rule.

IV.—The development and progress of the work in the interval.

I.—Medical Missionary work in Formosa at the beginning of the period when I first saw it.

There were then two mission hospitals in the island, that in Tainan of the English Presbyterian Mission in the south, and that in Tamsui of the Canadian Presbyterian Mission in the north. The latter was much the smaller of the two. It was opened in 1880 and was carried on by Rev. Dr. Mackay of Canada, with the assistance of the European community doctor. It had very few

beds but it had an extensive out-patient department.

The hospital in Tainan was a much larger institution with about 50 beds. The rooms in which the in-patients were housed were old Chinese buildings and were small, badly lighted and badly ventilated and not over clean. The beds consisted of boards laid on wooden trestles. Each patient brought his own bedding which was often dirty and vermin infested. He also brought with him a relative who "nursed" him and cooked for him. There was no bath. The operating room was small and not well lighted. The microscope was little used. Nothing was charged for treatment and medicine. The evangelistic work was done by an evangelist and Biblewoman, the medical missionary and some of his helpers assisting. It was not in vain. There were many who received healing for soul as well as for body.

II.—Medical Missionary work in Formosa as it is at the present day.

There are today three medical missionary institutions in the island, one in Tainan, South Formosa, one in Shoka, Central Formosa, and one in Taihoku, North Formosa. The two former belong to the E.P. Mission, and the last to the C.P. Mission.

The Tainan Mission Hospital, built in 1899, is the successor on a new site of the old one I have described. It is the largest of the three having 150 beds. It has commodious wards and a fine equipment including X-rays and Ultra-

violet rays. The in-patients last year numbered 2,065 and the out-patient attendances 8,250.

The Shoka Mission Hospital, opened in 1897, and partly rebuilt since, has 82 beds. Some of its wards are still Chinese buildings which are not very well suited to their purpose, and there is a scheme on hand for building a new hospital on a new site. The hospital being in the centre of a populous district with no rival institutions in its vicinity, has always had a large out-patient department, the equipment of which has been much improved of late. Last year, when it was open for only 8½ months, the in-patients numbered 1,187, and the out-patient attendances were 14,300.

The Mission Hospital in Taihoku is a fine modern building put up in 1912. It is the smallest of the three but is exceedingly well staffed and equipped, the aim of those in charge being to maintain in it the standard of a home hospital. Its new Children's ward with facilities for outdoor treatment, and its large clinique for lepers call for special mention.

III.—Changed conditions under Japanese Rule.

Under Chinese rule, the Mission Hospitals were almost the only institutions in Formosa where Western medical treatment was given. Outside their doors the sick were attended by the Chinese doctors with their antiquated and unscientific system. The Japanese changed all this. The Government opened well built, well staffed and adequately equipped hospitals, run on western lines, in the principal cities in Formosa, and they

also founded a Medical school in Taihoku, the capital. Graduates from this school, as time has passed, have spread all over the island, and now number over 800. The Government hospitals have naturally acted as a stimulus to the Mission hospitals in their efforts to raise their standard of efficiency.

The Formosans too were not slow to compare the Mission hospital with the Government Hospitals and make their criticisms. This has also had a stimulating effect on the former.

IV.—The development and progress of the work during the period.

It will be obvious from what has been said that great advance has been made in the matter of Mission Hospital buildings and equipment and staffing since the old days.

There are now three large and well equipped hospitals instead of two small ones. The improvement in the staffing of the hospitals is even more striking. Instead of only one Medical missionary in the whole of Formosa, there are now five,—one in Tainan, two in Shoka, and two (there were recently three) in Taihoku. At the beginning of the period there were no qualified Chinese assistants. There are now one in Tainan, two in Shoka, and one in Taihoku. But one of the greatest improvements of all is in the nursing department. In 1895 all the patients were nursed by relatives. There are now five foreign nurses,—four in Taihoku and one in Shoka. Tainan Mission hospital, although the first to have a foreign nurse, is unfortunately without one at

present. Along with the foreign nurses have come a staff of Chinese nurses trained by them. What a blessing nurses are is known only to the doctors who were without them formerly and now have their invaluable help.

With regard to management and control, our Mission hospitals are still under the jurisdiction of the Mission Councils, but of late, in connection with two of them, Advisory Committees consisting of both members of the native Church and of Mission Council have been formed. This is a step in the direction of giving the Formosan Church a share in the management of our Mission hospitals. The next step will be taken when they are placed under the management of a Joint Board of Managers composed of members elected by the Mission Council and the native Presbytery.

In the matter of finance there has been a great change since the early days. The total turnover of Shoka hospital in the early days did not exceed \$1,000. It is now above \$40,000. Up till about 1904 all medicine and treatment was given free. About that time it seemed well to make small charges, as patients appreciated what they paid for. Owing to the large numbers of patients, these small charges made the hospital self-supporting except for the foreign doctors' or nurses' salaries.

When we compare the work done in our Mission hospital in 1895 with what is done today, the contrast is very striking. From the beginning of the period under review, there was a steady

increase in the number of patients. It was at the highest between 1910 and 1915, when the attendances at Shoka hospital numbered between 30,000 and 40,000 every year. Since then, owing to the great increase of graduates from the Medical school, there has been a falling off in the numbers of Mission hospital patients.

The number of surgical operations annually performed at the Mission hospitals has also increased enormously since the early days. The Mission doctors have always kept abreast in advance in medicine and especially in surgery so that their patients may reap the benefit. Hence the very large numbers of opthalmic, obstetric, gynecological, and general surgical operations performed every year.

With regard to evangelistic work, the old time-honoured methods of preaching and bedside talks and instruction are carried on today as they were 33 years ago, but various attempts have been made in recent years to follow up patients after they leave the hospital.

Let me urge one point in closing. It might be said by some that the falling off in the number of patients might indicate that the days of the Mission hospital in Formosa is over. I would like to protest strongly against such a suggestion. Even from a medical point of view, it is evident that the Mission hospital is supplying a real need; for the number of its patients, though reduced is still very large, and the work has been carried on at a considerable financial profit. From a missionary point of view, the need is even

greater. I feel sure that the closing down of our Mission hospitals would be a great loss to the work of the church in the island. They are a convincing demonstration of the love of Christ showing that He loves the whole man, body as well as soul, while their great value as an evangelistic agency is everywhere admitted.

APPENDIX

APPENDIX I

CONSTITUTION OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

ARTICLE I. NAME

The name of the organization shall be The Federation of Christian Missions in Japan.

ARTICLE II. PURPOSE

The purpose of the Federation shall be to promote fellowship, mutual understanding and the spirit of unity among the Missions comprising it; to provide an opportunity for gatherings of an inspirational and educative character; and with due regard to the functions and purpose of the National Christian Council, to provide a channel for any cooperative work that may be necessary.

ARTICLE III. POWERS

The Federation may confer, investigate, give counsel, and take other action regarding matters of common concern to the Missions represented in it, with due regard to the powers of the National Christian Council; it may also undertake such cooperative work as may be agreed upon by the constituent bodies; but no action may be taken affecting the independence of the Missions represented, or dealing with ecclesiastic principles, or questions of Christian doctrine.

ARTICLE IV. MEMBERSHIP

Membership in the Federation shall be open to all evangelical Christian Missions in Japan, which accept the Constitution and By-laws. Application for membership may be made at any regular meeting of the Federation, and admission shall be by a two-thirds vote of the representatives present.

Note: The term, "evangelical," as used in this Article, includes by common consent those outstanding doctrines of the Christian faith that are held by the Churches, to which the bodies holding membership in this Federation severally belong—the doctrines comprehended in St. Paul's words, found in Titus 2:13 (R. V.) "Our great God and Saviour Jesus Christ."

ARTICLE V. REPRESENTATION

1. The basis of representation in the Federation shall be as follows:

- (a) Missions having from one to nine members shall be entitled to one representative.
- (b) Missions having from ten to nineteen members shall be entitled to two representatives.
- (c) Missions having from twenty to twenty-nine members shall be entitled to three representatives.
- (d) Missions having from thirty two forty-nine members shall be entitled to our representatives,

- (e) Missions having fifty members or more shall be entitled to five representatives.
- (f) Two or more Missions, without regard to their size, may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Federation are concerned, be counted as a Mission and shall be entitled to representation accordingly.

2. Representatives shall be appointed by the Missions or group of Missions to serve for such terms as each Mission or group shall determine.

3. Each of the Bible Societies shall be entitled to representation in the Federation, irrespective of the number of their representation on the field.

The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting on the terms prescribed in the Constitution.

ARTICLE VI. WITHDRAWAL

A Mission may at any time withdraw from the Federation by notifying the Secretary in writing of its decision to do so, provided it shall have discharged its obligations to the Federation for the current year.

ARTICLE VII. OFFICERS

The officers of the Federation shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer, elected at each Annual Meeting. They shall

assume office at the close of the meeting at which they are elected. Officers, when not official representatives of their Missions, shall be *ex officio* members of the Federation, but without voting power.

ARTICLE VIII. MEETINGS

1. Regular meetings of the Federation shall be held annually at such time and place as the Federation shall determine. Special meetings may be held at the call of the Executive Committee.

2. A quorum for the transaction of business shall consist of representatives from at least two-thirds of the Mission or groups of Missions holding membership in the Federation.

ARTICLE IX. EXPENSES

1. The ordinary expenses of the Federation, including the cost of attendance of full members at its meetings, shall be met by an annual levy upon the constituent Mission of Yen 20 for each representative in the Federation, to which the Mission is entitled.

The annual levy of Yen 30 per representative was reduced to Yen 20 by the Annual Meeting of 1926, but the date of the enforcement of the reduction was postponed in order to give the Federation an opportunity to get in better financial condition.

It is understood that traveling expenses to the meetings of the Federation shall be interpreted as including second-class railway fare

with sleeper when necessary. In the case of committees, the Chairman, or other party, appointed to report for the committee, shall, if not a member of the Federation, be eligible to receive traveling expenses.

2. Extraordinary expenses shall be incurred only as special provision may be made by the Missions, or otherwise, for meeting them.

ARTICLE X. AMENDMENTS

Amendments to the Constitution, if signed by three or more representatives, may be proposed at any Annual Meeting of the Federation. A majority vote shall determine whether such amendment will be considered. Final action shall not be taken till the Annual Meeting following, when a two-thirds vote of the total representation in the Federation shall be required to make the amendment effective.

BY-LAWS

1. All meetings of the Federation shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. Previous to the Annual Meeting, the Executive Committee shall appoint a Minute Secretary to take the Minutes, a Business Committee of two to facilitate business procedure, and a Nominating Committee of Nine to nominate officers,

standing committees, representatives and delegates to be elected by the Federation at that Meeting.

5. Standing Committees shall be constituted as below, and may include members of the constituent Missions other than the official representatives in the Federation. Vacancies occurring ad interim shall be filled by the Executive Committee on nomination by the Committee concerned. The co-opting of additional members on any of the Committees shall be subject to the approval of the Executive. Typewritten reports shall be placed in the hands of the Secretary of the Federation at least one month previous to the Annual Meeting.

(a) *Executive Committee*: The Executive Committee shall be composed of the officers of the Federation and five other persons. The five shall be elected to serve two years, their terms of service being so arranged that two shall retire one year and three the next. The Executive Committee shall be chosen with special reference to convenience of meeting ad interim. The Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be (1) To transact the ordinary and ad interim business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call spe-

cial meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

(b) *Committee on Publications*: There shall be a Committee on Publications composed of nine persons, elected to serve three years, their terms of service being so arranged that three shall retire each year. The Nominating Committee shall annually name one as editor-in-chief of The Japan Christian Quarterly and one as editor-in-chief of The Christian Movement.

It shall be the duty of this Committee to edit and publish The Japan Christian Quarterly, The Christian Movement, and such other publications as may be ordered by the Federation. But all questions of general plan and style, cost, subscription and sales prices, shall be submitted to the Executive Committee for approval.

This Committee may cooperate with the National Christian Council in accordance with agreements approved by the Federation.

(c) *Committee for Work among Koreans*: This committee shall consist of five persons who will cooperate with the National Christian Council of Korea in work for Koreans in Japan Proper.

(d) *Committee on Necrology*: This Committee shall be composed of one person, elected annually, who shall act as necrologist, prepare suitable memorial notices and conduct a me-

morial service at the Annual Meeting of the Federation.

6. Upon nomination by the Nominations Committee the following representatives and delegates shall be appointed:

(a) *On the Board of Trustees (Directors) of the Christian Literature Society:* Twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year and on the understanding that no such trustee shall be at the same time an officer of the Society.

(b) *On the Board of Directors of the Japanese Language School:* Six persons elected to serve three years, their terms of service being so arranged that two shall retire each year.

(c) *On the Board of Trustees of the American School in Japan:* One person to be elected annually.

(d) *On the Advisory Board of the Canadian Academy:* One person to be elected annually.

(e) *Fraternal Delegate to Korea:* The retiring Chairman of the Federation shall be the fraternal delegate to the Federal Council of Missions in Korea. In case the Chairman can not attend, some other member of the Annual Meeting shall be appointed by the Executive Committee.

(f) *Fraternal Delegate to the National Christian Council:* The newly-elected Chairman of the Federation shall be the fraternal delegate to the National Christian Council.

7. The Executive Committee shall be chosen with special reference to convenience of meeting ad interim. The Secretary of the Federation shall be Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be: (1) To transact the ordinary and ad interim business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

8. A call for a special meeting of the Federation shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

9. The Secretary shall furnish each member of the Federation with a copy of the proceedings of each meeting of the Federation.

10. The By-laws may be amended by a two-thirds vote of the members present at any regular meeting.

JAPAN AND FORMOSA

MISSIONARY DIRECTORY

LIST OF MISSION BOARDS AND CHURCHES

With names of Missions secretaries and statisticians on the field. (The initials used are the standard forms for America, India, China and Japan.)

1. ABCFM. American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary.
2. ABF. American Baptist Foreign Mission Society. Rev. D. C. Holtom, Ph.D. Mission Office: 29 Sanai Cho, Ushigome, Tokyo. Miss Elma R. Tharp, Assistant Mission Secretary, Rev. R. A. Thomson, D.D., Treasurer, Miss Louise F. Jenkins, Statistician.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missionsverein. Dr. Karl Weidinger, Secretary.
4. AFP. Foreign Missionary Association of Friends of Philadelphia. Miss Edith F. Sharpless, Secretary.
5. AUBM. Australian Board of Missions (Anglican). Rev. E. R. Harrison.
6. AG. The Assembly of God. Miss Jessie Wengler, Secretary.
7. BS. American Bible Society. Rev. E. K. Aurell, No. 1 Shichome Ginza, Tokyo. Telegraphic Address "Bibles Tokyo." British and Foreign Bible Society, and National Bible Society of Scotland. Mr. F. Parrott.
8. CC. Mission Board of the Christian Church. Miss Martha R. Stacy, Secretary.
9. CG. Church of God. Mr. Adam W. Miller.
10. CLS. Christian Literature Society. Rev. S. H. Wainright, 3 Aoyama Gakuin, Aoyama, Tokyo.
11. CMA. Christian and Missionary Alliance. Miss Miss M. L. Wylie.
12. CMS. Church Missionary Society. Rev. S. Painter, General Secretary. Central

- Japan, Rev. John C. Mann. Kyushu,
Rev. S. Painter. Hokkaido, Bishop
Walsh.
13. EC. Evangelical Church of North America.
Rev. A. A. Leininger, Secretary.
14. FMA. General Mission Board of the Free
Methodist of North America. Rev. H.
H. Wagner, Secretary.
15. IND. Independent of any Society.
16. JEB. Japan Evangelistic Band. Mr. J. Cuth-
bertson, Secretary.
17. JBTS. Japan Book and Tract Society. Mr. George
Braithwaite, Secretary.
18. JRM. Japan Rescue Mission. Miss Nellie
Hetherington, Secretary.
19. KK. Kumiai Kyokwai (Congregational). Rev.
Kotaro Nishio, Nishibatake, Naruo
Mura, Muko Gun, Hyogo Ken.
20. LCA. Board of Foreign Missions of the United
Lutheran Church in America. Rev. A.
J. Stirewalt, Secretary.
21. LEF. The Lutheran Gospel Association of Fin-
land. Rev. A. Karen, Secretary.
27. NMK. Board of Foreign Missions of the Methodist
Episcopal Church. General Board, Rev.
F. G. Gealy, Secretary. East Confer-
ence, Miss Alberta B. Sprowles, Secre-
tary. West Conference, Miss Anna
Laura White, Secretary.
23. MES. Board of Foreign Missions of the Methodist
Episcopal Church South. Rev. J. B.
Cobb, Recording Secretary. Rev. J.
W. Frank, Statistical Secretary.
24. MP. Board of Foreign Missions of the Methodist
Protestant Church. Miss Evelyn M.
Wolfe, Secretary.
25. MSCC. Missionary Society of the Church of
England in Canada. Bishop Hamilton.
26. NKK. Nihon Kirisuto Kyokwai (Presbyterian
and Reformed). Rev. Kanji Mori, 82-6
Ogami Cho, Yokohama.
22. MEFB. Nihon Methodist Kyokwai (UCC, MEFB,
MES). Rev. Heizo Hirata, 1287 Wada-
yamashita, Honmoku Cho, Yokohama.
28. NSK. Nippon Sei Ko Kwai (CMS, MSCC, SPG,
AUBM, PE). Rev. Naotaro Fukuda,
Dendo Kyoku, 4-5 Kyo Machi Dori,
Nishi Ku, Osaka.
29. OMJ. Omi Mission. Mr. E. V. Yoshida, Secretary.
Omi-Hachiman.

30. OMS. Oriental Missionary Society. Mr. Floyd Hitchcock, Secretary.
31. PBW. Pentecostal Bands of the World. Mr. L. W. Coote, Secretary.
32. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America. North Tokyo and Tohoku Districts, Miss Ruth Burnside. Kyoto District, Miss E. S. McGrath.
33. PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Harvey Brokaw, D.D., Secretary.
34. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Rev. A. P. Hassell, Secretary.
35. RCA. Reformed Church in America. Rev. Willis G. Hoekje, Secretary.
36. RCUS. Reformed Church in the United States. Rev. A. Ankeney, Secretary. Mission Business Office, 135 Higashi Niban Cho, Sendai (Tel. 1783).
37. RC. Roman Catholic Church.
38. ROC. Russian Orthodox Church.
39. SA. Salvation Army. Ernest I. Pugmire, Secretary.
40. SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary.
41. SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary.
42. SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary.
43. SE. Sisters of the Epiphany. Sister Superior, Constance, Secretary.
44. SPG. Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese, Rev. R. D. M. Shaw, Secretary. Kobe Diocese, Rev. F. Kettlewell, Secretary.
45. UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. E. Knipp, Secretary.
46. UCC. United Church of Canada. General Board, Rev. D. R. McKenzie D.D., Secretary. Woman's Board, Miss Sybil R. Courtice, Secretary.
47. UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary.
48. UGC. Universalist General Convention. Mrs. H. M. Cary, Secretary.

- 49. WM. Wesleyan Methodist Connection of America.
- 50. WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, Secretary.
- 51. YMJ. Yotsuya Mission. Mr. W. D. Cunningham, Secretary.
- 52. YMCA-A. Young Men's Christian Association (American National Council) Mr. G. S. Phelps, Secretary.
- YMCA-T. Government School Teachers Affiliated with YMCA. Mr. Arthur Jorgensen, Secretary.
- 53. YWCA. Young Women's Christian Association of the United States of America. Miss Jane N. Scott, National Headquarters, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo.
- 54. WSSA. World's Sunday School Association. Mr. H. E. Coleman. Association Office, Nishiki Cho, Kanda Ku, Tokyo.
- 55. KCA. Kagawa Co-operators in America. Helen F. Topping, Secretary.
- 56. MBW. Missionary Bands of the World. Fred Abel.

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- 57. EPM. Foreign Missions of the Presbyterian Church of England. Rev. Ed. Band, M.A., Secretary.
 - 58. PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mr. Hugh Mac-Millan, Secretary.
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ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Postal transfer number; and Telephone number; (A) Absent.

A

- Abel, Miss Dorothy L., 1927, MBW, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Abel, Mr. Fred & W., 1927, MBW, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Acocck, Miss Amy A., 1925, ABF, (A), 1403 S. Center St., Terre Haute, Indiana, U.S.A.
- Acocck, Miss Winfred M., 1922, ABF, (A), 1403 S. Center St., Terre Haute, Indiana, U.S.A.
- Adair, Miss Lily, 1911, EPM, Shinro Shoka, Formosa.
- Adams, Miss Ada, 1927, PCC, Taihoku, Formosa.
- Adams, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama.
- Ainsworth, Rev. F. & W., 1915, UCC, 216 Sengoku Machi, Toyama. (F. C. Kanazawa 3324).
- Airo, Miss J., 1907, LEF, (A), Kauhajok, Suomi, Finland.
- Akard, Miss Martha B., 1913, LCA, Kyushu Jo Gakuin, Murozono, Kumamoto Shigai.
- Albrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).
- Albright, Rev. L. S. & W., 1926, UCC, 55 Nishi Kusabuka Cho, Shizuoka.
- Alexander, Rev. R. P. & W., 1893, 1896, MEFB, 2 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008).
- Alexander, Miss Sallie, 1894, PN, (A), Board of Foreign Missions, 156 Fifth Ave., New York, City.
- Alexander, Miss Virginia Elizabeth, 1903, MEFB, 12 Kita Ichijo, Higashi 6 Chome, Sapporo.
- Allen, Miss Annie W., 1905, UCC, 83 Kameido, Tokyo Fu. (Tel. Sumida 3102).
- Allen, Miss Carolyn, 1919, YWCA, 104 Ota Machi, Roku-chome, Yokohama. (Tel. Honkyoku 1768).
- Allen, Miss Thomasine, 1915, ABF, 2 Nakajima Cho, Sendai.
- Allison, Mr. John, 1927, YMCA-T, c/o Suikosha, Maizuru, Kyoto Fu.

- Ambler, Miss Marietta, 1916, PE, (A), 281 Fourth Ave., U.S.A.
- Anderson, Pastor A. N. & W., 1913, SDA, 169-171 Amanuma, Suginami Machi, Tokyo Fu.
- Anderson, Rev. Joel & W. (A), 1900, SAM, 920 Nakano, Tokyo Fu.
- Anderson, Miss Myra P., 1922, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Anderson, Miss Ruby L., 1917, ABF, Woman's Christian College, Iogi Mura, Tokyo Fu.
- Anderson, Miss Roberta, YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.
- Andrews, Rev. E. L. & W., 1922, PE, 32 Kitakuruwa Cho, Maebashi.
- Andrews, Miss O., 1927, IND, 123 Kashiwagi, Tokyo.
- Andrews, Rev. R. W. & W., 1899, PE, 2 Irifune Cho, Tochigi Machi, Tochigi Ken.
- Andrews, Miss Sarah, 1919, IND, (A).
- Ankeney, Rev. Alfred & W., 1914, 1923, RCUS, 112 Kita Nibancho, Sendai. (Tel. 2544).
- Archer, Miss A. L., 1899, MSCC, Higashi Hibino Machi, Ichinomiya, Owari.
- Armbruster, Miss Rose T., 1903, UCMS, Daido, Sanchome, Tennoji, Osaka.
- Armstrong, Miss Clare, 1923, YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.
- Armstrong, Miss Margaret E., 1903, UCC, Sogawa Cho, Toyama Shi.
- Armstrong, Rev. R. C., Ph.D., & W., 1903, UCC, 23 Kamitomizaka Cho, Koishikawa, Tokyo, (Tel. Koishikawa 3516).
- Armstrong, Pastor V. T. & W., 1921, SDA, (A), Stevensville, Montana, U.S.A.
- Asbury, Miss Jessie J., 1901, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Missouri, U.S.A.
- Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- Auman, Rev. J. C. & W., 1921, MP, (A), c/o J. A. Auman, Seagrove, North Carolina, U.S.A.
- Aurell, Rev. K. E. & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu. (F.C. Tokyo 18410) (Tel. Kyobashi 6802).
- Axling, Rev. Wm., D.D., & W., 1901, ABF, 10 Rokuchome, Fujimi Cho, Kojimachi, Tokyo. (Tel. Kanda 1628).
- Ayers, Rev. J. B., D.D., 1888, & W., 1913, PN, 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka.
- Aylard, Miss Gertrude, FMA, 1260 Tennoji Cho, Sumiyoshi Ku, Osaka.

B

- Bach, Rev. D.G.M. & W., 1916, LCA, 388 Furu Shinyashiki Machi, Kumamoto.
- Baggs, Miss M. C., 1925, CMS, Miya Machi, Amagasaki.
- Bailey, Miss Helen, 1927, MSCC, 3 no Tsuji, Takata, Echigo.
- Bailey, Miss M. B., 1919, MEFB, Hakodate, Hokkaido.
- Baker, Miss Effie, 1921, SBC, (A), 1506 Fourth St., Brownwood, Texas, U.S.A.
- Baker, Miss Elsie M., 1924, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka.
- Ballard, Miss Barbara M., 1926, JEB, 5 Hikawa Cho, Akasaka, Tokyo.
- Band, Rev. Edward, M.A., & W., 1912, EPN, Presbyterian Middle School, Tainan, Formosa.
- Barber, Rev. W. A. & W., 1919, CMA, (A), 132 Pacific Ave., Toronto, Canada.
- Barber, Miss D., SPG, 56 Yuki no Gosho Cho, Hirano, Kobe.
- Barclay, Rev. Thomas, D.D., 1874, EPM, Kulongsu, Amoy, (Formosa) China.
- Barnett, Miss Margaret, 1888, EPM, Shinro Hospital, Tainan, Formosa.
- Barr, Ensign Kenneth, & W., 1921, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
- Barr, Miss L. M., 1920, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi.
- Bartlett, Rev. Samuel C., 1887, & W., 1894, ABCFM, Tera-machi Dori, Imadegawa Sagaru, Kyoto.
- Bassett, Miss Bernice C., 1919, MEFB, 4 Aoyama Gakuin, Tokyo.
- Basil, Rt. Rev. Bishop, 1925, SPG, The Firs, Gwai 15, Shimo Yamate Dori, Kobe.
- Batchelor, Ven. John, D.D., 1877, & W., 1883 CMS, (Retired) Kita Sanjo Nishi, 7 Chome, Sapporo.
- Bates, Miss E. L., 1921, UCC, 14 Saibansho Dori, Kanazawa.
- Bates, Rev. C.J.L., D.D., & W., 1902, UCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Baylis, Miss, 1928, SPG, 4 of Nakayamate Dori, 6 Chome, Kobe.
- Bazeley, Miss B. Rose, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.
- Bazeley, Miss Mary, 1924, JEB, (A), c/o J.E.B., 55 Gower St., London W.C. 1.
- Beatty, Mr. Harold E. & W., 1921, IND, 45 Amijima Machi, Kita Ku, Osaka.
- Bee, Mr. Wm., JEB, 18 Kamiya Cho, Shiba Ku, Tokyo Fu.
- Beers, Miss Grace M., 1926, LCA, 487 Asagaya, Tokyo Fu.

- Bender Mr. Gordon R., & W., 1925, 1924, AG, 320 Nishi Sugamo Machi, Tokyo Fu.
- Bennett, Rev. H. J., 1901, ABCFM, Higashi Machi, Tottori. [Wife (A), 1903, ABCFM, 5447 Morris St., Germantown, Pa.]
- Bennett, Miss Nellie, 1910, MES, (A), Blackstone's College, Blackstone, Virginia, U.S.A.
- Benninghoff, Rev. H. B., D.D., & W., 1907, ABF, 551 Shimo Totsuka Machi, Tokyo Fu. (Tel. Ushigome 3687).
- Benson, Mr. H. F., & W., 1908, SDA, Minami Rokujo, 11 Chome, Sapporo, Hokkaido.
- Bergamini, Mr. J. van W., & W., 1926, PE, St. Paul's University, Ikebukuro, Tokyo.
- Bermeister, Miss Margaret, 1926, MEFB, 596 Kuhonji Oe Machi, Kumamoto.
- Berry, Rev. A. D., 1902, MEFB, (Until Sept. 1928, Mexico, N.Y., U.S.A.) 8 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Best, Miss Blanche, 1919, YWCA, Karasumaru Dori, Imadegawa Agaru, Kyoto.
- Bickel, Mrs. L.W., 1898, (Retired) ABF, 1327 Minami Ota Machi, Yokohama.
- Biddison, Mr. William, 1926, YMCA-T, 30 Minami Kawara Machi, Nagoya.
- Bigelow, Miss G. S. 1886, PN, 2621 Hiyoriyama, Maruyama Cho, Shimonoseki.
- Bigwood, Major Ernest W., & W., 1920, SA, c/o 101 Queen Victoria St., London, E.C.4.
- Binford, Mr. Gurney, & W., 1893, 1899, AFP, (A) 628 S. Fern Ave., Wichita, Kansas, U.S.A.
- Binsted, Rev. N. S., & W., 1915, PE, (A), c/o Church Missions House, 281 Fourth Ave., New York City, U.S.A.
- Bishop, Rev. Charles, & W., 1879, 1880, MEFB, (Retired) Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2008).
- Bishop, Miss J. Arria, 1926, PE, Rikkyo Koto Jo Gakko, Tokaido Machi, Tokyo Fu.
- Bixby, Miss Alice C., 1914, ABF, 50 Shimo Tera Machi, Himeji.
- Bixler, Mr. Orville D., & W., 1919, IND, Shioda Mura, Naka Gun, Ibaraki Ken.
- Black, Dr. D. M., 1925, UCC, 31 Naingdong, Seoul, Korea.
- Blakeney, Miss Bessie M., 1919, PS, Kinjo Joshi Semmon Gakko, Nagoya.
- Boden, Miss M. K., 1924, JEB, 131 Daido Cho, 2 Chome, Kobe.
- Bolitho, Miss Archie A., 1921, CG, 564 Nishigahara, Takinogawa, Tokyo Fu.
- Bolliger, Miss L. Aurelia, 1922, RCUS, 168 Higashi Samban Cho, Sendai.

- Booth, Rev. Eugene S., D.D., 1879, & W., 1912, RCA, (Retired) 830 W. 179th St., New York, U.S.A.
- Bosanquet, Miss A. C., 1892, CMS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.
- Bott, Rev. G. E., & W., 1921, UCC, (A), Mission Rooms, 299 Queen St. West, Toronto, Ontario, Canada.
- Bouldin, Rev. G. W., D.D., & W., 1906, SBC, (A), 313 Judson Hall, Louisville, Ky., U.S.A.
- Bowen, Miss Georgene, 1925, UGC, 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
- Bowles, Mr. Gilbert, & W., 1901, 1893, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo. (Tel. Takanawa 2143).
- Bowman, Miss N. F. J., 1907, MSCC, (A), 70 Sherwood Ave., Toronto, Canada.
- Boyd, Miss H., 1912, SPG, 25 Wakamatsu Cho, Ushigome Ku, Tokyo.
- Boyd, Miss Louisa H., 1902, PE, 26 Wakamiya Cho, Ushigome Ku, Tokyo.
- Boydell, Miss K. M., 1919, CMS, 101 Takashi Cho, Kago-shima.
- Brady, Rev. J. Harper, & W., 1917, PS, 602 Eikokuji Cho, Kochi, Shikoku.
- Braithwaite, Mr. G. Burnham, 1923, & W., 1922, AFP, Shimotsuma, Manabe Gun, Ibaraki Ken.
- Braithwaite, Mr. George, 1886, JBTS, 5 Hikawa Cho, Aka-saka Ku, Tokyo.
- Braithwaite, Mrs. George, 1909, JEB, 5 Hikawa Cho, Aka-saka Ku, Tokyo.
- Branstad, Mr. K. E., 1924, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Bridle, Rev. G. A., All Saints' Chaplaincy, SPG, 53 Nakayamate Dori, 3 Chome, Kobe.
- Brokaw, Rev. H., D.D., & W., 1896, PN, Ichijo Dori, Muro Machi, Nishi Ichijo, Kyoto.
- Brose, Rev. Daniel F., & W., 1927, EC, 14 Yojo Dori, 2 Chome, Minato Ku, Osaka.
- Brown, Mr. F. H., & W., 1913, YMCA-A, Seinenkai Apartments, Hakkeizaka, Omori, Tokyo Fu. (Tel. Omori 2200).
- Brumbaugh, Rev. T. T., & W., 1924, MEFB, Sapporo, Hokkaido.
- Bruner, Mr. G. W., & W., 1920, MEFB, Higashi Yamate, Nagasaki.
- Buchanan, Rev. D. C., & W., 1921, PN, Nishi Iru 9 Chome, Komatsubara Dori, Wakayama.
- Buchanan, Miss Elizabeth O., 1914, PS, Shiyakusho Mae, Gifu.
- Buchanan, Rev. P. W., & W., 1925, PS, Shirakabe Cho, 1 Chome, 11, Nagoya.

- Buchanan, Rev. Wm. C., D.D., & W., 1891, PS, Shiyakusho Mae, Gifu.
- Buchanan, Rev. Walter McS., D.D., & W., 1895, PS, Shirakabe Cho, 1 Chome, 11, Nagoya.
- Buckland, Miss E. Ruth, 1923, PS, Kinjo Joshi Semmon Gakko, Nagoya.
- Bucknill, Rev. E. G., & W., 1927, SPG, 234 Yamate, Yokohama.
- Bull, Rev. E. R., & W., 1911, MEFB, (A), 150 Fifth Ave., New York, U.S.A.
- Buncombe Rev. W. P., & W., 1888, CMS, (Retired) 24 Naka Rokuban Cho, Kojimachi Ku, Tokyo.
- Bundy, Mr. Robert, & W., 1927, PE, St. Paul's University, Ikebukuro, Tokyo.
- Bunker, Miss Annie, 1928, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Burdick, Miss Alma M., 1927, PCC, Tansui, Formosa.
- Burnett, Miss Eleanor L., 1920, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.
- Burnett, Miss M. A., 1917, IND, 1603 Kaji Cho, Tatebayashi, Gumma Ken.
- Burnside, Miss Ruth, 1923, PE, 4 St. Paul's University, Ikebukuro, Tokyo.
- Bushe, Miss S. L. K., 1921, CMS, Takajo Cho, Amagasaki, Hyogo Ken.
- Buss, Miss Florence V., 1922, RCA, 37 Bluff, Yokohama.
- Butler, Miss B., 1921, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Buzzell, Miss Annie S., 1892, ABF, Tono, Iwate Ken. (F.C. Sendai 3292).
- Byler, Miss Gertrude, 1927, MEFB, Kumamoto.

C

- Callahan, Rev. W. J., & W., 1891, MES, 10 Ichiban Cho, Matsuyama, Ehime Ken.
- Callbeck, Miss Louise, 1921, UCC, 12 Agata Machi, Nagano.
- Camp, Miss Evelyn A., 1916, ABF, (A), c/o Mrs. L. W. Camp, First Baptist Church, 11th St. and Harmon Pl., Minneapolis, Minn., U.S.A.
- Cannell, Miss Mona C., 1922, PE, Fukui, Fukui Ken.
- Carlson, Rev. C. E. & W., 1913, SAM, Ito, Izu.
- Carpenter, Miss M. M., 1895, ABF, 10 Fukuro Machi, Surugadai, Kanda Ku, Tokyo.
- Carroll, Miss Sallie, 1926, MES, 55 Niage Machi, Oita.
- Cary, Miss Alice E., 1915, ABCFM, Taisha Mura, Muko Gun, Hyogo Ken.
- Cary, Rev. Frank, 1916, & W., 1909, ABCFM, 6 Tomioka Cho, 3 Chome, Otaru.

- Cary, Rev. Henry M., & W., 1924, UGC, 1752 Higashi Nakano, Tokyo Fu.
- Chapman, Rev. E. N., & W., 1917, 1916, PN, Isada Shingu, Wakayama Ken.
- Chapman, Rev. G. K., & W., 1921 PN, (A), 1521 Hawthorne Terrace, Berkeley, Cal., U.S.A.
- Chapman, Rev. J. J., & W., (A), 1899, PE, Tsu, Mie Ken.
- Chappell, Rev. James, & W., 1895, PE, 2 Nagasumi Cho, Yotsuya, Tokyo.
- Chappell, Miss M. H., 1912, MEFB, (A), 60 Grosvenor St., Toronto, Canada.
- Chappell, Miss Constance S., 1912, UCC, Woman's Christian College, Iogi Mura, Tokyo Fuka.
- Chase, Mr. J. T., & W., 1927, YMJ, 1766 Nagano, Tokyo Fu.
- Chase, Miss Laura, 1915, MEFB, (A), 166 Lincoln St., Holyoke, Mass., U.S.A.
- Cheal, Dr. Percival, M.R.C.S., L.R.C.P., & W., 1919, EPM, Shinro Hospital, Tainan, Formosa.
- Cheney, Miss Alice, 1915, MEFB, Hakodate, Hokkaido.
- Chope, Miss D., 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Clapp, Miss Frances B., 1918, ABCFM, 14 Dai Machi, Mita, Shiba Ku, Tokyo.
- Clark, Miss A., 1924, JEB, 160 Kita Tanabe, Maizuru, Kyoto.
- Clark, Rev. E. M., Ph.D., & W., 1920, PN, 66 Gochome, Kami Tsutsui Dori, Kobe.
- Clark, Miss Rosamond H., 1924, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Clarke, Miss Doris E., 1926, YMCA-A, Seinenkai Apart-2200).
- Clarke, Miss S. F., PN, (A), Midway, Kentucky, U.S.A.
- Clarke, Rev. W. H., & W., 1899, 1900, SBC, (A), 894 Gordon S. W. St., Atlanta, Ga., U.S.A.
- Clawson, Miss Bertha F., 1898, UCMS, 355 Nakazato Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).
- Clazie, Miss Mabel G., 1910, PCC, Tansui, Formosa.
- Clegg, Miss Octavia, 1927, MES, 55 Niage Machi, Oita.
- Clench, Miss Marguerite B. A., 1923, MSCC, Shinta Machi, Matsumoto.
- Clifford, Mrs. Iola G., 1926, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Coates, Miss Alice L., 1895, MP, 16 Motoshiro Cho, Hamamatsu.
- Coates, Rev. H. H., D.D., & W., 1890, UCC, 105 Taka Machi, Hamamatsu.
- Coates, Rev. W. G., 1921, & W., 1922, UCC, (A), c/o Dr. Wm. Chestnut, 171 Waverly St., Winnipeg, Canada.
- Cobb, Rev. E. S., & W., 1904, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.

- Cobb, Rev. J. B., & W., 1918, MES, 133 Nobori Cho, Hiroshima.
- Cockram, Miss H. S., 1893, CMS, Sasayama Cho, 3 Chome, Kurume.
- Coe, Miss Estella L., 1911, ABCFM, (A), 224 E., Lorain St., Oberlin, Ohio, U.S.A.
- Colborne, Mrs. S. E., CMS, (Retired) Minamihara, Awa Gun, Chiba Ken.
- Cole, Mr. A. B., & W., 1916, SDA, Box 7 Yodobashi P.O., 171 Amanuma Suginami Machi, Ogikubo, Tokyo Fu. (Tel. Ogikubo 51).
- Coleman, Mr. H. E., & W., 1907, WSSA, (A), 324 Yale Ave., Claremont, California, U.S.A., Office of World's Sunday School Association.
- Coles, Miss A. M. M., JEB, Garden Home, Nakano Machi, Tokyo Fu.
- Connell, Miss Hannah, 1925, PCC, Tansui, Formosa.
- Conrad, Miss Florence, 1921, SBC, (A), Neosho, Mo., U.S.A.
- Constance, Sister Superior, 1908, SE, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Converse, Miss Clara A., 1890, ABF, 1074 Hirodai, Kanagawa, Yokohama.
- Converse, Mr. G. C., 1915, & W., 1913, YMCA-A, Sumiyoshi, Hyogo Ken.
- Cook, Miss Henrietta S., 1926, RCUS, 168 Higashi Sanban Cho, Sendai.
- Cook, Miss M. M., 1904, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Cooke, Miss M. S., 1909, MSCC, Gokiso, Nagoya.
- Coote, Mr. Leonard W., & W., PBW, 76 Rokumantai Cho, Tennoji Ku, Osaka.
- Corey, Rev. H. H., & W., 1919, MSCC, Okaya, Shinshiu, Nagano Ken.
- Cornwall-Legh, Miss Mary H., 1916, PE, Jizo, Kusatsu, Guma Ken.
- Couch, Miss Helen, 1916, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- Couch, Miss Sarah M., 1892, RCA, 96 Kami Nishiyama Machi, Nagasaki.
- Courtice, Miss Sybil R., 1910, UCC, 8 Toriizaka, Azabu, Tokyo. (Tel. Aoyama 5845).
- Covell, Mr. J. Howard, & W., 1920, ABF, 1327 Minami Ota Machi, Yokohama.
- Cowl, Rev. J., & W., (A), 1916, MCS, 518 Haruyoshi, Fukuoka.
- Cox, Miss A. M., 1900, CMS, (A), c/o Church Missionary Society, Salisbury Sq., London, E.C.4.
- Cragg, Rev. W. J. M., D.D., & W., 1911, UCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).

- Craig, Mr. E. B., & W., 1911, IND, 32 Agechi, Shibuya, Tokyo Fu.
- Crew, Miss Angie, 1923, CC, (A), West Milton, Ohio, U.S.A.
- Credwdson, Rev. Ira D., & W., 1922, UCMS, (A), United Christian Missionary Society, St. Louis, Mo.
- Cribb, Miss E. R., IND, 17 Kita Nichome, Dembo Machi, Nishiyodogawa Ku, Osaka.
- Crosby, Miss Amy R., 1913, ABF, 10 Fukuro Machi, Surugadai, Kanda Ku, Tokyo.
- Cull, Miss Hilda A., 1924, SPG, 4-60 Nakayamate Dori, 6 Chome, Kobe.
- Cullen, Miss Gladys, 1926, EPM, Shinro, Tainan, Formosa.
- Cunningham, Rev. W. D., & W., 1901, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Cunningham, Miss Doris, 1927, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Currell, Miss Susan D., 1921, PS, Rokuban Cho, Takamatsu.
- Curry, Miss Olive, 1926, MEFB, Hakodate, Hokkaido.
- Curtice, Miss L. K., 1914, MEFB, Hirosaki Jo Gakko, Hirosaki.
- Curtis, Miss Edith, 1912, ABCFM, Taisha Mura, Muko Gun, Hyogo Ken. (Baika Girls' School, Toyonaka, Osaka Fu. (Tel. Setsu, Okamachi 206).
- Curtis, Rev. F. S., & W., 1888, PN, 1854 Maruyama Cho, Shimonoseki.
- Curtis, Rev. W. L., 1890, & W., 1908, ABCM, Teramachi Dori, Imadegawa, Sagaru, Kyoto.
- Cuthbertson, Mr. J., & W., 1905, JEB, 102 Umemoto Cho, Kobe.
- Cypert, Miss Lillie, 1917, IND, 616 Kichijoji, Tokyo Fu.

D

- Daniel, Miss N. M., 1898, MEFB, 4 Aoyama Gakuin, Tokyo.
- Darrow, Miss Flora, 1922, RCA, Tozan Gakuin, Nagasaki.
- Daugherty, Miss L. G., 1915, PN, (A), Bedford, Iowa, U.S.A.
- Davis, Miss Ethel M., 1926, YWCA, 14 Kita Jimbo Cho, Kanda Ku, Tokyo. (Tel. Kudan 168).
- Davis, Miss Lois L., 1924, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- DeChant, Miss Katherine B., 1924, RCUS, 16 Juniken Cho, Sendai.
- DeForest, Miss Charlotte B., 1903, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.
- Demaree, Rev. T. W. B., & W., 1889, MES, 94 Niage Machi, Oita.
- DeMiller, Miss Virginia, 1921, CMA, (A), 192 Hill St., Fair Oaks, Pa., U.S.A.
- Denton, Miss A. Grace, 1919, PE, Obama, Fukui Ken.

- Denton, Miss M. F., 1888, ABCFM, Doshisha Jo Gakko, Kyoto.
- Dickson, Mr. James, & W., 1927, PCC, Taihoku, Formosa.
- Dickson, Miss L. E., 1927, PE, Bishamon Cho, Tonodan, Kyoto.
- Dietrich, Mr. George, & W., 1924, SDA, 12 Yamada Yawata Rokko Mura, Muko Gun, Hyogo Ken.
- Dievendorf, Mrs. A., 1924, CMA, Fukuyama, Hiroshima Ken.
- Disbrow, Miss Helen J., PE, Bishamon Cho, Tonodan, Kyoto.
- Dithridge, Miss Harriet, AG, 3833 Sakae Cho, Tachikawa Machi, Tokyo Fu.
- Dixon, Miss Alice L., AFP, 30 Koun Cho, Mita, Shiba, Tokyo.
- Dorothy, Sister, 1922, SE, Community of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Dowd, Miss Annie H., 1889, PS, 180 Takajo Machi, Kochi.
- Downs, Rev. Darley, 1919, & W., 1921, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.
- Dozier, Rev. C. K., & W., 1906, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Drake, Miss K. L., 1909, UCC, Dunville, Ontario, Canada.
- Draper, Rev. G. F., S.T.D., & W., 1880, MEFB, 222-B Bluff, Yokohama.
- Draper, Miss Winifred F., 1912, MEFB, 222-B Bluff, Yokohama.
- Duncan, Miss Constance, 1922, YWCA, (A), 9 Balwyn Road, Canterbury, Victoria, Australia.
- Dunlop, Rev. J. G., D.D., 1887, & W., 1894, PN, (A), 405 Princess St., Kingston, Ontario, Canada.
- Durgin, Mr. R. L., & W., 1919, YMCA-A, Seinenkai Apartments, Hakkeizaka, Omori, Tokyo Fu. (Tel. Omori 2200).
- Duryee, Rev. Eugene C., 1926, RCA, 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Dyer, Mr. A. L., & W., 1905, JEB, 306 Odori, Aza Ueno, Nichinoda Mura, Kobe Shigai.
- Dykhuizen, Mr. Cornelius A., 1925, RCA, (A), Holland, Michigan, U.S.A.

E

- Eaton, Miss A. G., 1918, PN, Hokuriku Jo Gakko, Kanazawa.
- Eckel, Mr. Wm., & W., IND., Muro Machi, Demizu Agaru, Kyoto.
- Edlin, Miss C. M. A. T., 1927, SPG, 360 Sanko Cho, Shiba Ku, Tokyo.

- Ehlman, Rev. D. F., & W., 1927, RCUS, 1 Aoyama Gakuin, Tokyo.
- Elliott, Miss Isabel, R. N., 1912, EPM, Shinro, Shoka, Formosa.
- Elliott, Dr. Mabel E., 1925, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Ellis, Mr. Charles, & W., IND, Takajo Machi, Kochi.
- Erickson, Rev. S., & W., 1905, PS, 127 Hamano Cho, Takamatsu.
- Eringa, Miss Dora, 1922, RCA, (A), 25 E. 22nd. St., New York City, U.S.A.
- Erskine, Rev. Wm. H., & W., 1904, UCMS, c/o Osaka Eigo Gakko, Saimon Mae, Tennoji, Osaka.
- Essen, Miss M., 1926, SPG, 4 of 60 Nakayamate Dori, 6 Chome, Kobe.
- Etheldreda, Sister, 1924, SE, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Evans, Rev. Charles H., & W., 1894, PE, 536 Naka Machi, Mito.
- Evans, Miss E. M., 1911, PN, Hokusei Jo Gakko, Sapporo.
- Ewing, Miss Hettie Lee, 1926, IND, Oiwa 126 Ando Mura, Shizuoka Shigai.

F

- Fanning, Miss Katherine F., 1914, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.
- Farnham, Miss Grace, 1925, YMJ, 1912 Shimo Ochiai, Tokyo Fu.
- Farnum, Rev. Marlin D., & W., 1927, ABF, 23 Kami Tomizaka, Koishikawa, Tokyo.
- Faucette, Mr. Thomas, & W., 1923, YMCA-T, Fukuoka Koto Gakko, Nishishin Machi, Fukuoka.
- Faust, Rev. A. K., Ph.D., 1900, & W., 1903, RCUS, 162 Higashi Sanban Cho, Sendai. (Tel. Home, 2139; Miyogi College, 912).
- Fehr, Miss Vera J., 1920, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- Ferguson, Mrs. Duncan, 1898, EPM, Shinro, Tainan, Formosa.
- Fesperman, Rev. F. L., & W., 1919, RCUS, Shinchiku, Higashi Dori, Yamagata.
- Field, Miss Ruth, 1927, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Field, Miss Sarah M., 1911, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Finch, Miss Mary D., 1925, MES, 51 Kitazako Cho, Kure.
- Finlay, Miss Alice L., 1905, MEFB, 143 Kajiya Cho, Kago-shima.

- Fisher, Mrs. C. H. D., 1883, ABF, (Retired) c/o American Baptist Foreign Missionary Society, 276 Fifth Ave., New York City, U.S.A.
- Fisher, Mr. Royal H., & W., 1914, ABF, (A), c/o Mr. A. B. Wray, 111 Orchard Place, Ithaca, N.Y., U.S.A.
- Fisher, Mr. Sterling, 1919, & W., 1920, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Fleming, Mr. J. T., & W., 1927, PCC, Tansui, Formosa.
- Floyd, Rev. Arva C., & W., 1924, MES, (A), c/o Security Warehouse Co., Lagrange, Georgia, U.S.A.
- Foerstel, Miss M., 1927, MSCC, Shirakabe Cho, Nagoya.
- Foote, Miss Edith L., 1923, PE, Karasumaru Dori, Shimotachi-uri, Kyoto.
- Foote, Mr. E. W., 1923, PE, St. Paul's University, Ikebukuro, Tokyo.
- Foote, Rev. John A., D.D., 1912, & W., 1911, ABF, 201 Imasato Cho, Higashi Yodogawa Ku, Osaka.
- Fosdick, Miss Edith, 1926, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.
- Fowler, Mr. J. E., & W., 1927, PE, St. Paul's University, Ikebukuro, Tokyo.
- Fox, Mr. H. J., & W., 1920, IND, Daigo, Ibaraki Ken.
- Fox, Mr. Harry, R., & W., 1919, IND, Iwaki Tanakura, Fukushima Ken.
- Frances, Sister, 1922 SE, 358 Sanko Cho, Shiba, Tokyo.
- Francis, Miss Mabel R., 1909, CMA, 55 Yanai Machi, Matsuyama, Shikoku.
- Francis, Rev. T. R., 1913, CMA, Fukuyama Shi, (F.C. Osaka 24509).
- Frank, Rev. J. W., & W., 1912, MES, (A), 1011 Lamond Ave., Durham, N.C., U.S.A.
- Freeth, Miss E. M., 1895, CMS, Miyaji, Aso Gun, Kumamoto.
- Frehn, Rev. M. C., & W., 1925, CMA, 22 Shimonaka Machi, Hiroshima.
- Frost, Captain Henry, & W., 1926, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
- Fry, Rev. E. C., 1894, CC, (A), c/o Dr. Minton, C. P. A. Bldg., Dayton, Ohio, U.S.A.
- Fullerton, Miss M., 1922, UCC, (A), Parsboro, N.S., Canada.
- Fulton, Rev. G. W., D.D., & W., PN., (Retired) 3138 Kensington Road, Cleveland Heights, Ohio, U.S.A.
- Fulton, Rev. S. P., D.D., & W., 1888, PS, 45 Kamitsutsui Dori, 5 Chome, Kobe.

G

- Gaines, Miss N. B., 1887, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.

- Gaines, Miss Rachel, 1914, MES, (Associate) Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Gale, Rev. W. H., 1912, & W., 1918, SPG, 37 Goken Yashiki, Himeji.
- Galt, Miss Jessie, 1922, EPM, (A), 25 Argyle Road, Ilford, Essex, England.
- Gamertsfelder, Miss Ina, 1924, EC, 84 Sasugaya Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3546).
- Gardiner, Miss Ernestine W., 1921, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Gardiner, Miss Emma E., 1921, PS, Kinjo Joshi Semmon Gokko, Nagoya.
- Garman, Rev. C. P., & W., 1906, CC, 12 Hachiyama, Shibuya, Tokyo Fu.
- Garrard, Mr. M. H., 1925, JEB, 18 Kamiya Cho, Shiba Ku, Tokyo.
- Garvin, Miss A. E. 1882, PN, (Retired) 147 E. 16th St., Long Beach, Cal., U.S.A.
- Gauld, Miss Greta, R. N., 1924, PCC, 79 Miyamae Cho, Taihoku, Formosa.
- Gauld, Mrs. M. A., 1892, PCC, 79 Miyamae Cho, Taihoku, Formosa.
- Gealy, Rev. F. G., & W., 1923, MEFB, (A), 1107 W. Second St., Oil City, Pa., U.S.A.
- Gerhard, Miss Mary E., 1905, RCUS, 28 Uwa Cho, Komegafukuro, Sendai. (Tel. 2191).
- Gerhard, Rev. Paul L., Ph.D., & W., 1897, 1902, RCUS, 6 Rokken Cho, Sendai. (Tel. 2261).
- Gerhard, Robert H., 1928, RCUS, 6 Minami Rokken Cho, Sendai.
- Getzlaff, Dr. E. E., & W., 1927, SDA, Box 7, Yodobashi P.O., 171 Amanuma Suginami Machi, Ogikubo, Tokyo Fu.
- Gibbons, Miss Mabel, 1926, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo. (Tel. Kudan 168).
- Gibson, Miss Martha, 1924, UCMS, 49 Shin Machi, Fukushima Shi.
- Gillespie, Miss Jean, 1925, UCC, 96-1 Hoekami Cho, Fukui.
- Gillespy, Miss J. C., JRB, Kaibara Machi, Hikami Gun, Hyogo Ken.
- Gillett, Rev. C. S., & W., 1921, ABCFM, 6 Minami Rokken Cho, Sendai.
- Gillett, Miss E. R., 1896, IND, 123 Kashiwagi Yodobashi, Tokyo Fu.
- Gist, Miss Annette, 1915, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Gorbald, Mrs. R. P., 1882, PN, 24 Kyarabashi En, Hamadera, Osaka Fu.

- Gordon, Mrs. Agnes D., 1872, ABCFM, (Retired) Teramachi Dori, Imadegawa, Sagaru, Kyoto.
- Govenlock, Miss I., 1912, MCC, (A), 14 Saibansho Dori, Kanazawa.
- Graves, Miss Stella M., 1922, ABCFM, (A), c/o A.B.C.F.M., 14 Beacon St., Boston.
- Gray, Miss Gladys V., 1920, PE, Shiken Cho, Nikko.
- Gray, Rev. Louis G., & W., 1921, LCA, (A), Mission Board, 18 E. Mt. Vernon Pl., Baltimore, Md., U.S.A.
- Green, Rev. C. P., & W., 1917, CMA, Imaichi Machi, Shimane Ken.
- Greenbank, Miss K. M., 1920, UCC, Eiwa Jo Gakko, Hago Cho, Kofu Shi.
- Gressitt, Mr. J. Fellerton, & W., 1907, ABF, (A), Chabot Observatory, Oakland, Cal., U.S.A.
- Griswold, Miss Fanny E., 1889, ABCFM, 132 Iwagami Cho, Maebashi.
- Gubbins, Miss G. M., 1925, IND, 101 Takashi Cho, Kago-shima.
- Gulick, Mr. Leeds, 1921, & W., 1922, ABCFM, 5315 Drexel Ave., Chicago, Ill., U.S.A.
- Gushue-Taylor, Dr. G., M.B.B.S., F.R.C.S., & W., 1911, PCC, 79 Miyamae Cho, Taihoku, Formosa.
- Gwinn, Miss Alice E., 1922, ABCFM, (A), Garfield, Washington, U.S.A.

H

- Hackett, Mr. H. W., & W., 1920, ABCFM, (A), 138 Hancock St., Auburndale, Mass., U.S.A.
- Haden, T. H., D.D., 1895, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Hagen, Miss Olive, MEFB, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).
- Hager, Miss Blanche D., 1919, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Minami Ku, Osaka.
- Hager, Rev. S. E., D.D., & W., 1893, MES, (A), 805 Elm St., Columbia, Mo., U.S.A.
- Haig, Miss Mary T., 1920, UCC, 83 Sanchome, Kameido, Tokyo Fu. (Tel. Sumida 3102).
- Hail, J. B., D.D., 1877, PN, (Retired) Ueno Machi, Wakayama.
- Hailstone, Miss M., 1920, SPG, Koran Jo Gakko, 360 Sanko Cho, Shiba Ku, Tokyo.
- Haines, Miss Hazel, 1926, YWCA, 13 Nishiogi Machi, Kita, Osaka.
- Hall, Rev. M. E., & W., 1915, ABCFM, Muro Machi Dori, Imadegawa Agaru, Kyoto.

- Halsey, Miss L. S., 1904, PN, Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo.
- Hamilton, Miss Florence G., 1917, UCC, 8 Toriizaka, Azabu Ku, Tokyo. (Tel. Aoyama 5845).
- Hamilton, Miss F., 1914, MSCC, Shinta Machi, Matsumoto.
- Hamilton, Rt. Rev. Bishop, & W., 1892, MSCC, 43, San-chome, Higashi Katahamachi, Nagoya.
- Hamilton, Miss K., 1924, CMS, Higashi Kaigan Dori, 4 Chome, Tsukishima, Tokyo.
- Hammel, Miss Esther, 1924, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
- Hannaford, Rev. H. D., & W., 1915, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo.
- Hannah, Miss Lolita, 1925, SBC, Itozu, Seinan Jo Gakuin, Kokura.
- Hansen, Miss Kate, I., 1907, RCUS, 16 Juniken Cho, Sendai.
- Harder, Miss Helene, 1927, LCA, 487 Asagaya, Tokyo Fu.
- Harder, Miss Martha, 1926, LCA, 487 Asagaya, Tokyo; (After Sept. 1928) Kyushu Jo Gakuin, Kumamoto.
- Harding, Miss Cecile, 1925, IND, 2011 Tennoji Cho, Sumiyoshi Ku, Osaka.
- Hare, Rev. E. W., 1925, IND, 1585, Owada, Tachikawa, Tokyo Fu.
- Harobin, Miss H. M., 1923, MSCC, Enariyama, Shinshiu.
- Harper, Miss Ruth, 1917, UCC, Marubori Cho, Ueda, Nagano Ken.
- Harrison, Rev. E. R., & W., SPG, AUBM, c/o A.B.M. Offices, McEvans Bldgs., Little Collins St., Melbourne, Australia.
- Hassell, Rev. A. P., & W., 1909, PS, Hon Cho, Tokushima. (F.C. Osaka 67323).
- Hassell, Rev. J. W., & W., 1915, PS, 439 Nakabu, Marugame, Kagawa Ken. (F.C. Osaka 47295).
- Haven, Miss Marguerite, 1916, ABF, 2 Nakajima Cho, Sendai.
- Hawkins, Miss Frances, 1920, MSCC, 5 Shirakabe Cho, 1 Chome, Nagoya.
- Hawkins, Miss Violet, 1925, ABCFM, Taisha Mura, Hyogo Ken.
- Heaslett, Rt. Rev. S., D.D., & W., (A), 1900, SPG, CMS, 225-B Yamate Cho, Naka Ku, Yokohama.
- Heaton, Miss Carrie, A., 1893, MEFB, (A), 545 Irving Pl., Culver City, Cal., U.S.A.
- Heckelman, Rev. F. W., & W., 1906, MEFB, 5 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008).
- Heins, Rev. F. W., & W., 1924, LCA, 175 Nakanohashi Koji, Saga.
- Helm, Mr. N. T., & W., 1927, PN, Meiji Gakuin, Imazato Cho, Shiba, Tokyo.

- Helmer, Miss Edith B., 1924, YWCA, 10 Omote Sarugaku Cho, Kanda, Tokyo. (Tel. Kanda 3652).
- Heltibridle, Miss Mary, 1927, LCA, 487 Asagaya, Tokyo Fu.
- Hempstead, Miss Ethel L., 1921 MP, (A), 306 Redwood Ave., Inwood, L.I., N.Y., U.S.A.
- Hendricks, Rev. K. C., & W., 1921, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Hennigar, Rev. E. C., & W., 1905, UCC, Yotsuya, Matsumoto, Shinshu.
- Henty, Miss A. M., 1905, CMS, Higashi Kaigan Dori, 4 Chome, Tsukishima, Tokyo.
- Hepner, Rev. C. W., & W., 1912, LCA, (July-Dec. 1928) Bremen, Germany; Then, c/o Mission Board, 18 E. Mt. Vernon Pl., Baltimore, Md., U.S.A.
- Hereford, Miss Grace, 1925, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Hereford, Rev. W. F., D.D., & W., 1902, PN, 189 Kokutaiji Machi, Hiroshima.
- Hertzler, Miss Verna S., EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Hesketh, Miss N., 1924, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Hetherington, Miss Nellie, 1926, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Heywood, Miss C. Gertrude, 1904, PE, Rikkyo Koto Jo Gakko, Takaido Machi, Tokyo Fu.
- Hilburn, Rev. S. M., & W., 1923, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Hilliard, Rev. F., & W., 1921, UCC, (A), Mission Room 299 Queen St. W., Toronto, Ontario, Canada.
- Hind, Rev. J., 1890, & W., 1891, CMS, (Retired) Senbo Cho, Tobata Shi, Fukuoka Ken. (F.C. Fukuoka 5899).
- Hines, Mr. W. E., & W., 1927, OMJ, Omi-Hachiman, Shiga Ken. (Tel. 251).
- Hitchcock, Mr. Floyd, & W., 1923, OMS, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Hittle, Miss Dorothy, 1919, PE, 22 Yamamichi Cho, Hiro-saki.
- Hoare, Miss D., 1919, JEB, 125 Aza Koyama Machi, Hiratsuka Mura, Tokyo Fu.
- Hodges, Miss Olive I., 1902, MP, Eiwa Jo Gakko, 124 Maita Machi, Yokohama. (Tel. Choja Machi 2405).
- Hoekje, Rev. Willis G., 1907, RCA, 16 Higashi Yamate, Nagasaki. (F.C. Fukuoka 1081).
- Hoeksema, Mr. Martin, 1925, RCA, (A), Holland, Michigan, U.S.A.
- Holland, Miss C. G., 1915, MES, (A), c/o Board of Mis-sions, Lambuth Bldg., Nashville, Tenn., U.S.A.

- Holmes, Rev. C. P., & W., 1906, UCC, 96-4 Hoekami Cho, Fukui.
- Holmes, Miss Mary, 1915, SPG, (A), S.P.G. House, 15 Tugton St., Westminster, London.
- Holtom, Rev. D. C., Ph.D., D.D., & W., 1910, ABF, No. 802 Oaza Mura, Komazawa, Ebara Gun, Tokyo Fu.
- Horn, Rev. E. T., W., 1911, LCA, 921 Shimo Saginomiya, Nogata, Tokyo Fu.
- Horne, Miss A. C. J., 1906, CMS, (A), 55 Mt. Ephraim, Tunbridge Wells, Kent, England.
- Howard, Miss R. D., 1891, CMS, 1935 Tennoji Cho, Sumiyoshi Ku, Osaka.
- Howe, Miss Annie L. 1887, ABCFM, (Retired) c/o Mr. C. F. Howe, Fort Valley, Ga., U.S.A.
- Howell, Rev. N. H., 1926, PE, Hodono, Naka Cho, Akita.
- Howey, Miss Harriet M., 1916, MEFB, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).
- Hoyt, Miss Olive S., 1902, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Huesing, Miss Edith H., 1924 RCUS, 33 Uwacho, Komega-fukuro, Sendai.
- Hughes, Miss A. M., 1897, CMS, (Retired) 5 Jo Dori, 10 Chome, Asahigawa.
- Humphreys, Miss Marian, 1915, PE, Hodono, Naka Cho, Akita.
- Hurd, Miss H. R., 1911, UCC, 8 Torizaka, Azabu Ku, Tokyo. (Tel. Aoyama 5845).
- Husted, Miss Edith E., 1917, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Hutchinson, Rev. A. C., 1909, W., 1912, CMS, Omuta, Fukuoka Ken.
- Hutchinson, Rev. E. G., 1916, CMS, Hojo Machi, Chiba Ken.
- Hyre, Miss Nellie, 1926, YMJ, 1766 Nakano Machi, Tokyo.

I

- Iglehart, Rev. C. W., & W., 1909, 1911, MEFB, Hirosaki.
- Iglehart, Rev. E. T., D.D., & W., 1904, MEFB, 6 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2008).
- Imbrie, Rev. Wm., D.D., & W., PN, (Retired) 7312 North Paulista St., Chicago, Ill., U.S.A.
- Issac, Miss I., 1908, MSCC, 3 No Tsuji, Takata, Echigo.
- Isaacson, Mr. R. W., & W., 1924, YMJ, 1766 Nakano Machi, Tokyo.

J

- Jackson, Mr. F. Ivor, & W., 1924, YMCA-A, Seamen's Club, Y.M.C.A., 194 Yamashita Cho, Yokohama.
- Jackson, Miss Mona H., PBW, (A), 1142 N. San Joaquin St., Stockton, Cal., U.S.A.
- Jackson, Rev. R. H., 1927, PE, Karasumaru Dori, Shimotachi-Uri, Kyoto.
- Jackson, Miss Vera M., PBW, (A), 1142 N. San Joaquin St., Stockton, Cal., U.S.A.
- Jamieson, Miss A. Madeline, 1926, OMJ, Omi-Hachiman, Shiga Ken. (Tel. 257).
- Jenkins, Rev. C. Reese & W., 1925, PS, Tokushima.
- Jenkins, Miss Louise F., 1920, ABF, 50 Shimo Tera Machi, Himeji.
- Jesse, Miss Mary D., 1911, ABF, 2 Nakajima Cho, Sendai.
- Johnson, Miss Katherine, 1922, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Johnson, Mr. Theodore, 1925, PBW, 76 Tennoji Ku, Rokumantai Cho, Osaka.
- Johnson, Miss T., 1927, PE, Muro Machi, Shimotachi-uri Sagaru, Kyoto.
- Johnstone, Miss J. M., 1905, PN, Baiko Jo Gakuin, 1850 Murayama Cho, Shimonoseki.
- Jones, Rev. H. P., & W., 1908, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Jones, Mr. Tudor J., & W., 1923, JEB, 2 of 3 Ishii Cho, 3 Chome, Kobe.
- Jorgensen, Mr. A., & W., 1912, YMCA-A, 22 Gochome, Fujimi Cho, Kojimachi, Tokyo. (Tel. Kudan 2531).
- Jost, Miss Eleanor, 1928, UCC, 8 Toriizaka, Azabu, Tokyo. (Tel. Aoyama 5845).
- Jost, Miss H. J., 1898, UCC, 4 Aoyama Gakuin, Aoyama, Tokyo. (Tel. Aoyama 3011).
- Judson, Miss Cornelia, 1887, ABCFM, 42 Nibancho, Matsuyama.
- Juergensen, Miss Agnes, 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.
- Juergensen, Mr. C. F., & W., 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.
- Juergensen, Mr. J. W., & W., 1919, AG, (A), 4741 Hudson Blvd., North Bergen, N.J., U.S.A.
- Juergensen, Miss Marie, 1913, AG, 1666 Takinogawa Machi, Tokyo Fu.

K

- Kane, Miss Marion, 1926, ABCFM, 132 Iwagami Cho, Maebashi.

- Karen, Rev. A., & W., 1922, LEF, Iida, Nagano Ken.
Katherine, Sister, SE, 358 Sanko Cho, Shiba, Tokyo.
Kaufman, Miss Emma R., 1913, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo. (Tel. Kudan 168).
Kaufmann, Miss Irene, 1925, YWCA, 10 Omote Sarugaku Cho, Kanda, Tokyo. (Tel. Kanda 3652).
Keagey, Miss M. D., 1908, UCC, 324 Hyakkoku Machi, Kofu.
Keen, Miss E. M., 1895, CMS, (A), c/o Church Missionary Society, Salisbury Sq., London E.C. 4.
Keizer, Miss Henrietta, 1926, RCA, (A), 25 E. 22nd. St., New York City, U.S.A.
Kellam, Mrs. Lucile C., 1923, PE, St. Luke's Hospital Tsukiji, Tokyo.
Kennard, Rev. J. Spencer, Jr., Ph.D., Litt. D., & W., 1920, 1923, ABF, 40 Kami Niban Cho, Kojimachi, Tokyo.
Kennedy, Miss Clara E., IND, Hayashi Cho, Koishikawa Ku, Tokyo.
Kennon, Miss Olive, SPG, 1953 Maruyama Cho, Shimono-seki.
Kent, Miss Bernice N., 1922, UGC, (A), Munda, N.Y., U.S.A.
Kerr, Rev. Wm. C., 1908, W., 1912, PN, 33 Hitsu Undo, Seoul, Korea.
Kettlewell, Rev. F., & W., 1905, SPG, 1 of 1546 Aza Kishimoto, Mikage Cho, Hyogo Ken.
Killam, Miss Ada, 1902, UCC, 96-1 Hoekami Cho, Fukui.
King, Mr. A. V., 1927, PN, Meiji Gakuin, Imazato Cho, Shiba, Tokyo.
Kinney, Miss Janie M., M.A., 1905 PCC, Tansui, Formosa.
Kirkaldy, Miss M., 1924, JRM, 21 Nichome Kishimatsu Dori, Nishi Nari Ku, Osaka.
Kirtland, Miss Leila G., 1910, PS, 3 Higashi Chikara Machi, Nagoya.
Kludt, Miss Anna M., 1922, ABF, Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka.
Knapp, Deaconess Susan T., 1918, PE, St. Paul's University, Ikebukuro, Tokyo.
Knipp, Rev. J. Edgar, & W., 1900, UB, 36 Kasegi Cho, Otsu.
Knudten, Rev. A. C., & W., 1920, LCA, 254 Motoki Chikusa, Higashi Ku, Nagoya.
Koch, Mr. Alfred, & W., 1924, SDA, Box 7 Yodobashi P.O., 171 Amanuma Suginami Machi, Ogikubo, Tokyo Fu. (Tel. Ogikubo 51).
Kraft, Mr. E. J., & W., 1921, SDA, (A), c/o John Kraft, Sherman Star Route, Fairview, Oklahoma, U.S.A.
Kramer, Miss Lois F., 1917, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
Kridner, Rev. W. W., & W., 1920, MEFB, Nagasaki.

- Kriete, Rev. C. D., & W., 1911, RCUS, 1016 Muika Machi, Yamagata Shi, Uzenno-Kuni. (F. C. Tokyo 29312).
 Kuecklich, Miss Gertrud, 1922, EC, (A), Stuttgart, Germany.
 Kuyper, Rev. Hubert, & W., 1911, RCA, 1852 Nakashima-no-Ura, Oita.

L

- Lackey, Miss Sarah, 1927, PN, Baiko Jo Gakuin, Maruyama Cho, Shimonoseki.
 Lade, Miss Helen R., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
 Lake, Rev. L. C., & W., 1916, PN, 2 Nishi, 6 Chome, Kita Shichijo, Sapporo.
 Lamont, Miss Helen, 1928, ABCFM, Kobe College, 4 chome, Yamamoto Dori, Kobe.
 Lamott, Rev. Willis C., & W., 1919, PN, Imazato Cho, Shiba Ku, Tokyo.
 Lancaster, Miss Cecile, 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura.
 Landsborough, Dr. David, 1895, & W., 1909, EPM, Shinro, Shoka, Formosa.
 Landis, Mrs. H. M., PN, (Retired) 2 Grace Court, Brooklyn, N.Y. City, U.S.A.
 Lane, Miss E. A., 1912, CMS, (A), c/o C.M.S. Salisbury Sq., London, E.C. 4.
 Lane, Mrs. Harold M., 1917, ABCFM, (Resigned) Kita 11 Jo, Nishi 5 Chome, Sapporo.
 Lansing, Miss Hariet M., 1893, RCA, Seijo Gakuin, Kinuta Mura, Kitatama Gun, Tokyo Fu.
 Lawrence, Miss F. H., 1919, CMS, 7 Nobori Cho, 2 Chome, Kure.
 Layman, Rev. H. L., D.D., & W., 1895, MP, 20 Namiyose Machi, Higashi Cho, Nagoya.
 Lea, Rt. Rev. Arthur, D.D., & W., 1900, CMS, Kami Haruyoshi, Fukuoka.
 Learned, Rev. D. W., & W., 1875, ABCFM, Imadegawa Dori, Teramachi Nishi, Kyoto.
 Leavitt, Miss Julia, 1881, PN, (Retired) 814 S. 17th. St., Ft. Smith, Arkansas, U.S.A.
 Lediard, Miss Ella, 1916, UCC, (A), Owen Sound, Ont., Canada.
 Lee, Miss L., 1927, SPG, 4 of 60 Nakayamate Dori, 6 Chome, Kobe.
 Lee, Miss Mabel, 1903, MEFB, Sendai.
 Leininger, Rev. A. A., S.T.B., & W., 1922, 1921, EC, 500 Shimo Ochiai Machi, Tokyo Fu.

- Lindgren, Rev. R., & W., 1917, LEF, (A), Ruoholahdenkatu No. 20, Helsinki, Suomi, Finland.
- Lindsay, Miss Olivia C., 1912, UCC, Eiwa Jo Gakko, Shizuoka.
- Lindsey, Miss Lydia A., 1907, RCUS, 16 Juniken Cho, Sendai.
- Linn, Rev. J. A., & W., 1912, LCA, Tani Machi, 1 Chome, Moji.
- Linn, Rev. J. K., & W., 1915, LCA, 921 Shimo Saginomiya, Nogata Machi, Tokyo.
- Linn, Miss Ruhe, 1926, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo. (Tel. Kudan 168).
- Lippard, Rev. C. K., D.D., & W., 1900, LCA, (A), 4520 Chestnut St., Philadelphia, Pa., U.S.A.
- Lippard, Miss Faith, 1925, LCA, Ogi Machi, Saga Ken.
- Livingston, Miss Anna A., 1913, EPM, Shinro Shoka, Formosa.
- Lloyd, Miss Jeannie, 1903, EPM, Shinro Taiman, Formosa.
- Lloyd, Rev. J. H., 1908, & W., 1914, PE, Wakayama, Wakayama Ken.
- Lockwood, Rev. Geo. C., & W., 1927, ABCFM, 14 Daimachi, Mita, Shiba Ku, Tokyo.
- Logan, Rev. C. A., D.D., & W., 1902, PS, 171 Terashima Machi, Tokushima.
- Lonsdale, Adjutant James H., & W., 1926, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
- London, Miss M. H., 1907, PN, Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo.
- Loomis, Miss Clara D., 1901, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Lory, Mr. Frank H., & W., 1925, YMCA-T, Imperial University, Sapporo, Hokkaido.
- Lumpkin, Miss Estelle, 1911, PS, Tokushima Hon Cho, Tokushima.
- Luthy, Rev. S. R., & W., 1922, MEFB, (A), Board of Foreign Missions of M. E. Church, 150 Fifth Ave., N.Y. City, U.S.A.
- Lynn, Mrs. Hazel B., 1921, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).

M

- MacCausland, Miss Isabelle, 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Macdonald, Miss A. C., 1904, IND, 10 Sakae Cho, Shiba Ku, Tokyo.
- Mackenzie, Miss V. M., 1919, PN, Hokusei Jo Gakko, Sapporo.

- Mackinnon, Miss Eva, 1927, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo. (Tel. Kudan 168).
- Mackintosh, Miss S. E., 1916, EPM, Presbyterian Girls' School, Tainan, Formosa.
- MacLeod, Rev. Duncan, & W., 1907, EPM, (A), c/o 299 Queen St. W., Toronto, Canada.
- Macnaughton, Miss Margaret, 1923, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo. (Tel. Kudan 168).
- MacMillan, Rev. Hugh, & W., 1924, PCC, Tansui, Formosa.
- Maddux, Miss Lois, 1924, MES, Hiroshima Girls' School, Kaminagarekawa Cho, Hiroshima.
- Madeley, Rev. W. F., 1898, W. (A), PE, 9 Motokaji Cho, Sendai.
- Madden, Rev. M. B., & W., 1895, IND, 45 Amijima Machi, Kita Ku, Osaka.
- Makeham, Miss E., 1902, MSCC, Kitsune Ike, Nagano.
- Mander, Miss, 1925, SPG, 25 Wakamatsu Cho, Ushigome Ku, Tokyo.
- Mann, Rev. J. C., 1905, W. (A), 1908, CMS, Wajoden, Nishinomiya, Hyogo Ken.
- Marsh, Miss Carolyn, 1921, YWCA, 13 Nishiogi Machi, Kita, Osaka.
- Marshall, Rev. D. F., 1923, W. 1919, EPM, Shinro Tainan, Formosa.
- Martin, Rev. D. P., 1923, PN, Shimotatekoji, Yamaguchi, Yamaguchi Ken.
- Martin, Prof. J. V., & W., 1900, 1914, MEFB, 10 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Matthews, Rev. W. K., & W., 1902, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville Tenn., U.S.A.
- Mauk, Miss Laura, 1915, EC, 84 Sasugaya Cho Koishikawa, Tokyo. (Tel. Koishikawa 3546).
- Mayer, Rev. P.S., D.D., & W., 1909, EC, 500 Shimo Ochiai, Tokyo Fu.
- McAlpine, Rev. R. E., D.D., 1885, & W., 1887, PS, Asahi Machi, Toyohashi.
- McCaleb, Mr. J. M., & W., 1892, IND, 68 Zoshigaya, Tokyo Fu.
- McCall, Rev. C. F., & W., 1908, UCMS, 8 Shimo Hon Cho, Tsukiji, Akita Shi.
- McClure, Dr. R. B., & W., 1927, PCC, Taihoku, Formosa.
- McCoy, Rev. R. D., & W., 1904, UCMS, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.
- McCrory, Miss C. H., 1912, PN, 24 Inaho Machi, Otaru, Hokkaido.
- McDonald, Miss M. D., 1911, PN, (A), 730 W. Main St., Cherokee, Iowa, U.S.A.

- McGill, Miss Mary B., 1917, PE, c/o Miss Cornwall-Legh, Kusatsu, Gumma Ken.
- McGrath, Miss Etta S., 1917, PE, Karasumaru Dori, Shimotachi-Uri, Kyoto.
- McGrath, Miss Violet, 1928, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- McGregor, Miss Grace, 1920 YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.
- McIlwaine, Rev. W. A., & W., 1919, PS, 37 Aoi Cho, Higashi Ku, Nagoya.
- McIlwaine, Rev. W. B., D.D., & W., 1889, PS, 221 Suido Cho, 3 Chome, Kochi.
- McInnes, Miss B., 1924, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Macintosh, Miss Elsie, 1921, YWCA, 13 Nishiogi Machi, Kita, Osaka.
- McKechnie, Mr. A. R., 1920, & W., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.
- McKenzie, Rev. A. P., & W., 1920, UCC, (A), Mission Rooms 299 Queen St. W., Toronto, Ontario, Canada.
- McKenzie, Rev. D. R., D.D., & W., 1888, UCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638), (F.C. Tokyo 24908).
- McKim, Miss Bessie, 1904, PE, 32 Kita Kuruwa Cho, Maebashi.
- McKim, Rev. J. Cole, & W., 1914, PE, (A), P.O. Box 126, Peekskill, N.Y., U.S.A.
- McKim, Rt. Rev. John, D.D., 1880, PE, 48 Minami Cho, 1 Chome, Aoyama, Tokyo. (Tel. Aoyama (36) 3694).
- McKim, Miss Nellie, 1915, PE, 242 Nakamachi, Urawa.
- McKinnon, Miss Claire, 1921, YWCA, (A), 600 Lexington Ave., New York City, U.S.A.
- McKnight, Rev. W. Q., & W., 1920, CC, 41 Karahori Cho, Sendai. (F.C. Sendai 4630).
- McLachlan, Miss Annie May, 1924, UCC, (A), Pipestone, Man., Canada.
- McLeod, Miss A. O., 1910 UCC, 12 Agata Machi, Nagano.
- McWilliams, Rev. W. R., & W., 1916, UCC, 14 Nakatakajo Machi, Kanazawa.
- Mead, Miss Bessie, 1904, PE, Kasumi Cho, Yamagata Shi.
- Mead, Miss Lavinia, 1890, ABF, (Retired) Hotel Maryland, 13th & LaSalle Sts., Minneapolis, Minn., U.S.A.
- Megaffin, Miss B. I., 1922, UCC, (A), Virden, Man., Canada.
- Meline, Miss Agnes S., 1919, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. 2-2176).
- Mercer, Rev. A. & W., 1927, SPG, 8 Sakai Cho, Shiba Ku, Tokyo.
- Meyers, Rev. J. T., D.D., 1893, & W., 1926, MES, Eki Mae, Ashiya, Muko Gun, Hyogo Ken.

- Mickle, Mr. J. J., & W., 1921, MES, Kwansei Gakuin, Kobe.
- Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakko, Kanazawa Shi.
- Miller, Mr. Adam W., & W., 1922, CG, (A), 423 S. Robinson St., Baltimore, Md., U.S.A.
- Miller, Rev. H. K., D.D., 1892, & W., 1888, RCUS, 3 Ichigaya Dai Machi, Ushigome Ku, Tokyo. (Tel. Yotsuya (35) 3547), (F.C. Tokyo 8089).
- Miller, Rev. L. S. G., & W., 1907, LCA, 351, Zeho, Oe Machi, Kumamoto.
- Millican, Rev. Roy W., & W., 1911, FMA, 599 Harada Mura, Kobe Shigai.
- Milliken, Miss E. P., 1884, PN, (Retired) Penn Hall, Chambersburg, Pa., U.S.A.
- Millman, Rev. R. M., & W., 1909, MSCC, (A), 10 McMaster Ave., Toronto, Canada.
- Mills, Mr. E. O., 1908, & W., 1900, SBC, 1041 Narutaki Machi, Nagasaki.
- Minkinen, Rev. T., 1905, LEF, (A), Hameenlinna Suomi, Finland.
- Monk, Miss A. M., 1904, PN, Hokusei Jo Gakko, Sapporo, Hokkaido.
- Montgomery, Rev. W. E., 1909, & W., 1910, EPM, Shinro Tainan, Formosa.
- Moody, Rev. Campbell N., 1895, & W., 1919, EPM, (A), 21 Dingwall Gardens, Golden Green, London, N.W.
- Moon, Miss Myra B., 1911, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Moore, Rev. Boude C., & W., 1924, RCA, 1423 Hanabatake, Kurume.
- Moore, Rev. J. W., D.D., 1890, & W., 1893, PS, Hanazono Cho, Takamatsu, Kagawa Ken.
- Moore, Rev. J. P., D.D., 1883, & W., RCUS, (Retired) 416 Perkiomen Ave., Lansdale, Pa., U.S.A.
- Moore, Rev. Lardner W., & W., 1924, PS, Atsu Ume Cho, 1 Chome, Gifu Shi.
- Moran, Rev. S. F., & W., 1916, ABCFM, Taisha Mura, Hyogo Ken.
- Morgan, Miss A. E., 1889, PN, Tono Machi, Matsuzaka, Miye Ken.
- Morehead, Mr. B. D., & W., IND, Ota Machi, Ibaraki Ken.
- Morris, Rev. J. K., 1925, PE, Karasumaru Dori, Shimotachi-Uri, Kyoto.
- Moss, Miss Adelaide, F., 1918, MSCC, Naka Machi, Toyohashi.
- Moss, Miss Vera, 1926, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.

- Moule, Rev. G. H., 1903, & W., 1894, CMS, 1612 Ikebukuro, Tokyo Shigai.
- Mulloy, Mr. M. S., 1926, ABCFM, Doshisha Y.M.C.A., Karasumaru Dori, Imadegawa Sagaru, Kyoto.
- Mumford, Dr. R. H., 1925, EPM, Shinro Shoka, Formosa.
- Munroe, Rev. H. H., 1905, & W., 1906, PS, Hamano Cho, Takamatsu, Kagawa Ken.
- Murray, Miss Edna B., 1921, PE, Rikkyo Koto Jo Gakko, Takaido Mura, Tokyo Fu.
- Murray, Miss Elsa, 1928, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Muyskens, Mrs. Louise S., 1926, RCA, 37 Bluff, Yokohama.
- Myers, Rev. H. W., D.D., & W., 1897, PS, 112 Yamamoto Dori, 4 Chome, Kobe.
- Mylander, Miss Ruth, 1909, FMA, 1216, Tennoji Cho, Sumiyoshi Ku, Osaka.

N

- Nace, Rev. I. G., & W., 1920, RCUS, (A), Greenville, Pa., U.S.A.
- Nash, Miss Elizabeth, 1891, CMS, (Retired) 12 Nakahara Cho, Matsuye.
- Neely, Miss Clara J., 1899, PE, Kawara Machi, Gojo Sagaru, Kyoto.
- Nelson, Mr. Andrew N., & W., 1917, SDA, Saniku Gakuin, Narawa, Kimitsu Gun, Chiba Ken.
- Nettleton, Miss I. M., 1926, SPG, 4 of 60 Nakayamate Dori, 6 Chome, Kobe.
- Newcomb, Miss Ethel, 1913, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Newbury, Miss Georgia M., 1921, ABF, 2 Nakajima Cho, Sendai.
- Newell, Rev. H. B., & W., 1887, ABCFM, 3 of 50 Higashi Shikenjo, Keijo (Seoul), Korea.
- Newlin, Miss Edith, 1918, AFP, (A), Earlham, Iowa, U.S.A.
- Newman, Ensign Ernest, & W., 1924, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
- Newton, Rev. J. C. C., D.D., & W., 1888, MES, (Retired) 21 Avery Dri., Atlanta, Ga., U.S.A.
- Nichols, Rt. Rev. S. H., & W., 1912, PE, Karasumaru Dori, Shimotachi-Uri, Kyoto.
- Nicholson, Mr. Herbert V., & W., 1915, 1920, AFP, 816 Tokiwa Mura, Mito Shigai, Ibaraki Ken.
- Nicodemus, Prof. F. B., & W., 1916, RCUS, 69 Katahira Cho, Sendai. (Tel. 1930).
- Nicol, Miss A., 1926, EPM, Shinro Shoka, Formosa.

- Nielsen, Rev. A. B., 1895, EPM, (A), Marlborough Ave., Broomhill, Glasgow, W., Scotland.
- Nielsen, Rev. J. P., & W., 1909, LCA, (A), Blair, Nebraska, U.S.A.
- Niemi, Miss Tyyne, LEF, 1633 Maruyama, Ikebukuro, Tokyo.
- Noordhoff, Miss Jeane M., 1911, RCA, 37 Bluff, Yokohama.
- Norman, Rev. C. E., & W., 1917, LCA, 15 Gokurakuji Cho, Fukuoka.
- Norman, Rev. Daniel, D.D., & W., 1897, UCC, 12 Agata Machi, Nagano.
- Norman, Miss Lucy, 1913, UCC, Canadian Academy, Harada Mura, Kobe Shigai.
- Norton, Miss E. L. B., 1900, CMS, Minami 15 Jo, Nishi 8 Chome, Sapporo.
- Noss, Rev. Christopher, D.D., & W., 1895, 1910, RCUS, 28 Torii Machi, Aizu-Wakamatsu, Fukushima Ken. (F.C. Sendai 4944).
- Noss, Prof. Geo. S., & W., 1921, RCUS, (A), 99 Claremont Ave., New York City.
- Nugent, Rev. W. Carl, & W., 1920, RCUS, 31 Torii Machi, Aizu-Wakamatsu.
- Nuno, Miss Christine, 1925, PE, St. Luke's Hospital, Tsukiji, Tokyo.

O

- Obee, Rev. E. I., & W., 1904, MP, 3 Hinoki Cho, Akasaka Ku, Tokyo.
- Ogburn, Rev. N. S., & W., 1912, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Oldridge, Miss Mary Belle, 1920, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- Olds, Rev. C. B., & W., 1913, ABCFM, (A), 27 Owen St., Hartford, Conn., U.S.A.
- Oltmans, Rev. Albert, D.D., & W., 1886, RCA, (Retired) 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 820), (F.C. Tokyo 29625).
- Oltmans, Miss C. Janet, 1914, RCA, 27 Bluff, Yokohama.
- Oltmans, Miss F. Evelyn, 1914, RCA, 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Ostrom, Rev. H. C., D.D., & W., 1911, PS, 34 Yamamoto Dori, 5 Chome, Kobe.
- Ostrom, Mr. John W., 1927, YMCA-T, c/o Y.M.C.A. 30 Minami Kawara Machi, Nagoya.
- Ott, Miss Fina Carol, 1924, ABCFM, Taisha Mura, Hyogo Ken.

- Outerbridge, Rev. H. W., S.T.D., & W., 1910, UCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
 Oxford, Mr. J. S., & W., 1910, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.

P

- Page, Miss Mary, 1912, YWCA, Karasumaru Dori, Imadegawa Agaru, Kyoto.
 Paine, Miss Margaret R., 1922, PE, Muro Machi, Shimotachi-Uri Sagaru, Kyoto.
 Painter, Rev. S., 1896, & W., 1905, CMS, (A), c/o C.M.S., Salisbury Sq., London E.C. 4.
 Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
 Palmer, Miss Jewel, 1918, UCMS, 355 Nakazato, Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).
 Palmore, P. Lee, & W., 1922, MES, (A), Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
 Parker, Miss A., 1888, SPG, 56 Yuki no Gosho, Hirano, Kobe.
 Parmelee, Miss H. Frances, 1877, ABCFM, (Retired) Tsuchida Mura, Omi-Hachiman.
 Parr, Miss D.A., 1927, IND, 1603 Kaji Cho, Tatebayashi, Gumma Ken.
 Parrott, Mr. F. 1899, & W., 1904, BS, 95 Yedo Machi, Kobe.
 Patterson, Mr. G. S., & W., 1912, YMCA-A, Seinenkai Apartments, Hakkeizaka, Omori, Tokyo Fu. (Tel. Omori 2200).
 Patton, Miss Annie V., 1900, PS, Asahi Machi, Toyohashi.
 Patton, Miss Florence D., 1895, PS, Okazaki.
 Pawley, Miss Annabelle, 1915, ABF, (A), c/o Wm. Pawley, 1935 Daly Ave., N.Y.C., U.S.A.
 Peavy, Miss Anne R., 1923, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
 Peckham, Miss Caroline S., 1915, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
 Pedley, Miss C. B., 1926, ABCFM, Karasumaru Dori, Ichijo Sagaru, Kyoto.
 Pedley, Rev. Hilton, 1889, & W., 1887, ABCFM, Karasumaru Dori, Ichijo Sagaru, Kyoto.
 Peeke, Rev. H. V. S., D.D., 1888, & W., 1893, RCA, Hiyoshi Dori, Beppu, Oita Ken. (F.C. Fukuoka 12505).
 Perkins, Mr. H. J., & W., 1920, SDA, Box 7 Yodobashi P.O., 171 Amanuma Suginami Machi, Ogikubo, Tokyo Fu. (Tel. Ogikubo 51).
 Perkins, Miss M. O., 1925, PN, Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo.

- Perry, Miss Harriet Louise, 1922, MEFB, (A), 150 Fifth Ave., N.Y. City, U.S.A.
- Peterson, Miss A., 1891, SAM, Chiba, Shimosa.
- Pettee, Mrs. Belle W., 1878, ABCFM, (Retired) 1327 Minami Ota Machi, Yokohama.
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- Phillips, Miss G., 1901, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Pickard-Cambridge, Rev. C. O., 1906, & W., 1900, CMS, (A), c/o C.M.S. Salisbury Sq., London E.C. 4.
- Pickens, Miss Lillian O., 1918, FMA, 1260 Tennoji Cho, Sumiyoshi Ku, Osaka.
- Pider, Miss M. Z., 1911, MEFB, (A), 150 Fifth Ave., New York City, U.S.A.
- Pierson, Rev. G. P., D.D., & W., 1888, 1891, PN, Nokkeushi, Kitami, Hokkaido.
- Pieters, Miss Jennie A., 1904, RCA, Baiko Jo Gakko, Shimonoseki. (Tel. 1196).
- Pifer, Miss B. Catherine, 1901, RCUS, 294 Nagasaki Machi, Kita Arai, Tokyo Fu.
- Pinsent, Mrs. A. M., 1905, UCC, Toyo Eiwa Jo Gakko, Azabu, Tokyo. (Tel. Aoyama 5845).
- Pond, Miss Helen R., PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Porter, Miss C. R., 1925, MES, (Associate) 23 Kitanagasa Dori, 4 Chome, Kobe.
- Porter, Miss F. E., 1882, PN, 6 of 1 Azukai Cho, Tanaka, Kyoto.
- Post, Miss Vida, 1920, ABF, 50 Shimo Tera Machi, Himeji.
- Potts, Miss Marion E., 1921, LCA, Kyushu Jo Gakuin, Murozono, Kumamoto Shigai.
- Powell, Miss Cecilia R., 1922, PE, Fukui, Fukui Ken.
- Powers, Mr. M. E., & W., 1925, SDA, Saniku Gakuin, Narawa, Kimitsu Gun, Chiba Ken.
- Powlas, Miss Annie, 1919, LCA, Ji-Ai-En Kuwamizu, Kengen Mura, Kumamoto Ken.
- Powlas, Miss Maude, 1918, LCA, Ji-Ai-En Kuwamizu, Kengen Mura, Kumamoto Ken.
- Powles, Rev. P. S. C., & W., 1916, MSCC, (A), 274 Oxford Ave., Montreal, Canada.
- Pratt, Miss Susan A., 1893, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Preston, Miss Evelyn D., 1908, CMS, (A), 8 Charlbert Rd., St. John's Wood, London, N. W. 8.
- Price, Miss G. J., 1927, CMS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.
- Price, Rev. P. G., & W., 1912, UCC, 106 Shimo Negishi, Shitaya, Tokyo. (Tel. Shitaya 2204).

- Pugmire, Lieut.-Colonel, & W., 1919, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
Putnam, Mr. Wm. W., 1926, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.

R

- Ransom, Miss M. H., 1901, PN, 3 of 11 Komatsubara Dori, 3 Chome, Wakayama.
Ransom, Deaconess Anna L., 1904, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
Rawlings, Rev. G. W., & W., 1900, 1903, CMS, (A), c/o C.M.S. Salisbury Sq., London, E.C. 4.
Ray, Rev. J. F., D.D., & W., 1904, SBC, (A), 518 S. William St., Columbia, Mo., U.S.A.
Read, Dr. Rachel, IND, 6 Reinanzaka, Akasaka Ku, Tokyo.
Reed, Mr. J. Paul, & W., 1921, 1926, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.
Reeve, Rev. W. S., 1927, PN, 1035 Horinouchi, Nishi Sugamo, Tokyo Fu.
Reifsnider, Rt. Rev. C. S., D.D., & W., 1901, PE, St. Paul's University, Ikebukuro, Tokyo Fu. (Tel. Otsuka (86) 1817).
Reischauer, Rev. A. K., D.D., & W., 1905, PN, Woman's Christian College, Nishi Ogikubo, Tokyo Fu.
Reiser, Miss A. I., 1920, PN, Hokuriku Jo Gakko, Kanazawa.
Rembert, Miss S. H., 1927, PE, Muro Machi, Shimotachi-Uri Sagaru, Kyoto.
Rhoads, Miss Esther, 1921, AFP, 30 Koun Cho, Mita, Shiba, Tokyo.
Rhodes, Mr. E. A., & W., IND, Hitachi Omiya, Ibaraki Ken.
Richards, Rev. W. A., & W., 1910, IND, C.E., Tenge, Yamaguchi Machi.
Richey, Miss Helen L., 1920, UCMS, 355 Nakazato, Takinogawa Machi, Tokyo. (Tel. Koishikawa 523).
Riddell, Miss H., 1890, IND, C.E., 436 Furu Shinyashiki, Kumamoto.
Riker, Miss Jessie, 1904, PN, 17 Miyajiri Cho, Yamada, Miye Ken.
Riker, Miss S. M., 1925, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
Roberts, Miss A., 1897, CMS, 1068 Maruyama, Ikebukuro, Tokyo.
Roberts, Miss Elizabeth, 1927, PE, St. Luke's Hospital, Tsukiji, Tokyo.
Roberts, Miss Margaret, 1927, PE, Rikkyo Koto Jo Gakko, Takaido Machi, Tokyo Fu.

- Robertson, Miss M. A., 1891, UCC, (A), 605 West 138th Street, New York City.
- Robinson, Miss Hilda M., IND, C. E., Kyo Machi, 1 Chome, Gifu.
- Roe, Miss Mildred, 1926, YWCA, 14 Kita Jimbo Cho, Kanda, Tokyo.
- Rogers, Miss Margaret S., 1921 WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Rolfe, Major Victor, & W., 1925, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
- Rorke, Miss Luella, 1919, UCC, Eiwa Jo Gakko, Shizuoka.
- Ross, Rev. C. H., & W., 1910, ABF, 5 Nakajima Cho, Sendai.
- Rowe, Mrs. Alice G., 1922, UGC, (A), 176 Newbury St., Boston, Mass., U.S.A.
- Rowe, Rev. J. H., 1906, & W., 1915, SBC, Seinan Jo Gakuin, Itozu, Kokura.
- Rowland, Rev. G. M., & W., 1886, ABCFM, 645 Togoshi, Ebara Cho, Tokyo Fu.
- Rowland, Miss M. E., 1923, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Rowlands, Rev. F. W., 1894, & W., 1897, IND, C.E., (A),, c/o C.M.S. Salisbury Sq., London, E.C. 4.
- Rupert, Miss Nettie L., 1913, IND, c/o Methodist Missions House, 24 Gai Nakayamate Dori, 2 Chome, Kobe.
- Rusch, Mr. Paul F., 1926, PE, St. Paul's University, Ikebukuro, Tokyo.
- Russell, Mr. David, 1928, JRM, 162 Kita Yobancho, Sendai. (Tel. Sendai 1596).
- Russell, Miss Lucy K., 1921, ABF, Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka.
- Russell, Miss M. H., 1895, MEFB, (Retired) Hirosaki Jo Gakko, Hirosaki.
- Russell, Miss Mildred P., 1926, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Ryan, Miss Esther L., 1913, UCC, Marubori Cho, Ueda, Nagano Ken.
- Ryan, Mr. W. S., & W., 1917, YMCA-A, Sumiyoshi, Hyogo Ken.
- Ryder, Miss Gertrude E., 1908, ABF, 51 Temma Cho, 1 Chome, Yotsuya Ku, Tokyo.
- Ryder, Rev. Stephen W., & W., 1913, RCA, 13-A Higashi Yamata, Nagasaki.

S

- Sampson, Miss Margueretta E., 1926, MP, Eiwa Jo Gakko, 124 Maita Machi, Yokohama. (Tel. Choja Machi 2405).
- Salonen, Rev. K., & W., 1911, LEF, (A), Museokatu, 31 Helsinki, Suomi, Finland.

- Sarvis, Prof. H. C., & W., 1919, IND, Tomio, Nara Ken.
- Saville, Miss Rose, 1925, JRM, 21 Nichome, Kishi Matsu Dori, Nishi Nari Ku, Osaka.
- Savolainen, Rev. V., & W., 1907, LEF, 1633 Maruyama, Ikebukuro, Tokyo.
- Schaeffer, Miss Mabel R., 1921, PE, Rikkyo Koto Jo Gakko, Takaido Mura, Tokyo Fu.
- Schannep, Miss Maxine, 1926, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Schell, Miss Naomi, 1921, SBC, (A), 153 S. Liberty St., Asheville, N.C., U.S.A.
- Schereschewsky, Miss Caroline E., 1910, PE, Temma, Nara.
- Schiller, Supt. Emil, D.D., & W., 1895, AEPM, 10 Noboribata Shogoin Cho, Kyoto.
- Schillinger, Rev. Geo. W., & W., 1920, LCA, 351 Zeho Oe Machi, Kumamoto.
- Schirmer, Miss Kathryn, 1917, EC, (A), Holton, Kansas, U.S.A.
- Schneider, Rev. D. B., D.D., LL.D., & W., 1887, RCUS, 164 Higashi Sanban Cho, Sendai, (Tel. (Home) 1508; Tohoku Gakuin Middle School) 639; (Tohoku Gakuin, Semmonka 1509).
- Schneider, Miss Mary E., 1918, RCUS, 164 Higashi Sanban Cho, Sendai. (Tel. 1508).
- Schroer, Rev. G. W., & W., 1922, RCUS, 71 Osawa Kawara Koji, Morioka.
- Schultz, Miss Gertrud, 1927, SDA, Box 7 Yodobashi P.O., 171 Amanuma Sugimami Machi, Ogikubo, Tokyo Fu. (Tel. Ogikubo 51).
- Schweitzer, Miss Edna M., 1912 EC, 84 Sasugaya Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3546).
- Scott, Miss Ada C., 1916, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Scott, Rev. F. N., D.D., & W., 1903, MEFB, 9 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2001).
- Scott, Miss Jane N., 1920, YWCA, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo. (Tel. Kanda 3652).
- Scott, Rev. J. J., & W., 1910, CMS, Suketo Machi, Tokushima.
- Scott, Miss Leona O., 1920, YWCA, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo. (Tel. Kanda 3652).
- Scott, Miss Mary, 1911, UCC, Marubori Cho, Ueda, Nagano Ken.
- Scruton, Miss Fern, 1926, UCC, Eiwa Jo Gakko, Shizuoka.
- Searcy, Miss Mary G., 1923, MES, 51 Kitazato Cho, Kure.
- Searle, Miss Susan A., 1883, ABCFM, Kobe Jo Gakuin, Yamamoto Dori, 4 Chome, Kobe.

- Seeds, Miss L. M., 1890, MEFB, (A), 1262 Fair Ave., Columbus, Ohio, U.S.A.
- Seiple, Rev. W. G., Ph.D., & W., 1905, RCUS, 125 Tsuchidoi, Saruhiki Cho, Sendai. (Tel. 2025).
- Sells, Miss E. A. P., 1893, CMS, Minami Shiuchi Machi, Oita.
- Senior, Miss Annie, R. N., 1924, PCC, 79 Miyamae Cho, Taihoku, Formosa.
- Shacklock, Rev. F. W., & W., 1920, MEFB, (A), 150 Fifth Ave., New York, U.S.A.
- Shafer, Miss Bessie J., 1925, RCA, 4 Higashi Yamate Oura, Nagasaki.
- Shafer, Rev. Luman J., & W., 1912, RCA, 37 Bluff, Yokohama.
- Shannon, Miss Ida L., 1904, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Shannon, Miss Katherine, 1908, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Sharpe, Rev. A. L., 1903, SPG, Zushi, Kanagawa Ken.
- Sharpless, Miss Edith F., 1910, AFP, (A), Haverford, Penna.
- Shaver, Rev. I. L., & W., 1919, MES, c/o Board of Missions, Lambuth Building, Nashville, Tenn., U.S.A.
- Shaw, Rev. H. R., & W., 1927, PE, Nyomon Dori, Hiromichi, Nishi Iru, Kyoto.
- Shaw, Miss L. L., CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka.
- Shaw, Rev. R. D. M., & W., 1907 SPG, 1543 Shijuku Hira-tsuka, Kanagawa Ken.
- Shepherd, Miss K., 1910, SPG, Juji Machi, Odawara, Kanagawa Ken.
- Shirk, Miss Helen, LCA, 337 Haruyoshi, 3 Chome, Fukuoka.
- Shively, Rev. B. F., D.D., & W., 1907, UB, 216 Muro Machi, Kyoto.
- Shore, Miss Gertrude, 1921, MSCC, Kyo Machi, Gifu.
- Simeon, Miss R., 1919, SPG, (A), c/o S.P.G. House, 15 Tufton St., Westminster, W.M.I., London.
- Simpson, Rt. Rev. Bishop Basil, 1925, SPG, The Firs, Gwai 15, Shimo Yamate Dori, Kobe.
- Simpson, Miss M. E. 1920, UCC, 324 Hyakkoku Machi, Kofu.
- Singleton, Mr. Leslie, 1921, & W., 1922, EPM, (A), c/o Presbyterian Church Office, 15 Russell Sq., London W.C.1.
- Skiles, Miss Helen, 1922, PE, Hiromichi, Maruta Machi Sagaru, Kyoto.
- Smalley, Rev. F. A., & W., CMS, 7 Sasugaya Cho, Koishikawa, Tokyo,

- Smith, Prof A. D., 1919, & W., 1921, RCUS, 61 Kwozenji Dori, Sendai.
- Smith, Miss Eva, SPG, 56, Yuki No Gosho Cho, Hirano, Kobe.
- Smith, Miss Frederica, 1922, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Smith, Mr. Herbert, & W., 1925, PBW, (A), c/o General P.O., Brisbane, Australia.
- Smith, Miss I. W., 1927, JEB, 160 Kita-Tanabe, Maizuru, Kyoto Fuka.
- Smith, Mr. J. Earl, & W., 1926, YMCA-T, Hokkaido Imperial University, Sapporo.
- Smith, Rev. P.A., & W., 1903, PE, Hikone, Shiga Ken.
- Smith, Mr. Roy, 1903, & W., 1910, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Smith, Miss S. C., 1888, PN, (Retired), 2 Nishi 6 Chome, Kitashichijo, Sapporo.
- Smyser, Rev. M. M., 1903, IND, Yokote, Akita Ken. (F.C. Sendai 5183).
- Smyth, Major Annie, 1906, SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.
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- Soal, Miss A., 1916, JEB, 160 Kita-Tanabe Maizuru, Kyoto Fuka.
- Somervell, Miss M., 1919, SPG, Nishinojo, Numazu Shi.
- Southworth, Dr. J. D., & W., 1923, PE, St. Barnabas' Hospital, Tennoji, Osaka.
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- Spencer, Miss Gladys, 1921, PE, Ura Machi, Aomori.
- Spencer, Rev. R. S., & W., 1917, MEFB, 878 Kigo, Fukuoka.
- Spencer, Rev. V. C., 1913, MSCC, Nakahachi Cho, Toyohashi.
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- Starkey, Miss Bertha, 1910, MEFB, 13 Teido, Seoul, Korea.
- Steadman, Rev. F. W., & W., 1902, ABF, (A), Granville, Ohio, U.S.A.
- Stegeman, Rev. H. V. E., & W., 1917, RCA, 5 Meiji Gakuin, Shirokane Cho, Shiba, Tokyo. (F.C. Tokyo 53521).
- Stetson, Rev. Clifford R., & W., 1922, UGC, 12 Itchome, Higashikusabuka Cho, Shizuoka.
- Stevens, Miss C. B., 1920 MES, Hiroshima Girls' School, Kaminagarekawa Cho, Hiroshima.
- Stewart, Rev. S. A., & W., 1906, 1898, MES, Hiroshima Girls' School, Kaminagarekawa Cho, Hiroshima.
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- St. John, Mrs. Alice C., 1918, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Stokes, Miss K., 1922, SPG, 56 Yukino Goshō, Hirano, Kobe.
- Stone, Rev. A. R., 1926, UCC, 12 Agata Machi, Nagano.
- Stoudt, Mr. O. M., & W., 1917, RCUS, 15 Naga Cho, Sendai. (Tel. 2628).
- Stowe, Miss Grace H., 1908, ABCFM, Kobe Jo Gakuin, Yamamoto Dori 4 Chome, Kobe.
- Stowe, Miss Mary E., 1908, ABCFM, Kobe Jo Gakuin, Yamamoto Dori 4 Chome, Kobe.
- Straub, Miss Emma E., 1921, AG, 240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.
- Strothard, Miss A. O., 1915, UCC, 8 Toriizaka Cho, Azabu, Tokyo. (Tel. Aoyama 5845).
- Suess, Miss Elizabeth J., 1925, RCUS, (A), 312 N. Bassett St., Madison, Wis., U.S.A.
- Swan, Mr. G. D., & W., 1913, YMCA-A, c/o Y.M.C.A., Kyoto.
- Swartz, Mrs. Laura B., 1926, RCUS, 28 Komegafukuro, Sendai. (Tel. 2191).

T

- Tait, Miss S. O., 1916, UCC, (A), Amherst, N. S., Canada.
- Tamio, Rev. K., & W., 1913, LEF, (A), Kytälankatu No. 1, Tampere, Suomi, Finland.
- Tanner, Miss K., SPG, 360 Sanko Cho, Shiba, Tokyo.
- Tapson, Miss M. A., 1888, IND, CMS, Garden Home, Nogata Machi, Tokyo Shigai.
- Taylor, Miss Erma, 1913, MEFB, 9 Nakakawarage Cho, Hirosaki.
- Taylor, Mrs. Mary, AG, Box 328 Sannomiya, Kobe.
- Taylor, Miss Minnie, 1910, RCA, 3 Higashiyamate, Oura, Nagasaki.

- Teague, Miss Carolyn, 1912, MEFB, 596 Kuhonji Oe Machi, Kumamoto.
- Teets, Miss Edith V., 1921, RCA, (A), 50 Sawyer St., Hornell, N.Y., U.S.A.
- Tench, Rev. G. R., & W., 1920, UCC, Canadian Academy, Harada Mura, Kobe Shigai.
- Tenny, Rev. Charles B., 1900, & W., 1914, ABF, 1327 Minami Ota Machi, Yokohama. (Tel. 3-2108).
- TerBorg, Rev. John, & W., 1922, RCA, (A), 25 E. 22nd. St., New York City, U.S.A.
- Tetlow, Miss Helen, 1915, PE, 7 Ishibiki Cho, Kanazawa.
- Teusler, Dr. R. B., & W., (A), 1899, PE, St. Luke's Hospital Tsukiji, Tokyo.
- Tharp, Miss Elma R., 1918, ABF, 10 Fukuro Machi, Surugadai, Tokyo.
- Thede, Rev. Harvey, & W., 1920, EC, 14 Yojo Dori, Nishichome, Minato Ku, Osaka.
- Thompson, Rev. E. W., 1926, & W., 1927, MEFB, Hirosaki.
- Thompson, Miss F. L., 1905, CMS, (A), c/o C.M.S. Salisbury Sq., London E.C. 4.
- Thomson, Rev. A., D.D., F.R.G.S., 1838, & W., 1889, ABF, 39 Kitano Cho, 2 Chome, Kobe.
- Thoren, Miss Amy, 1925, LCA, Ogi Machi, Saga Ken.
- Thorlaksson, Rev. S. O., & W., 1916, LCA, 575 Ueno, Nishinada Mura, Kobe.
- Thornton, Rev. J. B., & W., 1908, JEB, (A), 1636 Semple Ave., St. Louis, Mo., U.S.A.
- Topping, Rev. Henry, & W., 1895, ABF, (Retired) c/o Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka.
- Topping, Miss Helen F., 1927, Mead Shakaikwan, Juso, Osaka Fu. (Tel. Kita 7005).
- Topping, Mr. Williard F., & W., 1926, (Contract Teacher), ABF, 1327 Minami Ota Machi, Yokohama.
- Towson, Miss Mamie, 1917, MES, Hiroshima Jo Gakko, Kaminagarekawa Cho, Hiroshima.
- Tracy, Miss Mary E., 1903, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Tremain, Mr. Martel A., & W., 1927, PN, 34 Tobiume Cho, Kadatsuno, Kanazawa, Kaga.
- Trent, Miss E. M., 1894, MSCC, 8 Kita Takajo Machi, 2 Chome, Nagoya.
- Tristram, Miss K. A. S., 1888, CMS, (Retired) Poole Jo Gakko, Tsuruhashi Cho, Higashinari Ku, Osaka.
- Trott, Miss D., 1925, SPG, 8 Sakai Cho, Shiba Ku, Tokyo.
- Trout, Miss Jessie M., 1921, UCMS, 16 Nakanaga Machi, Akita Shi.

- Trueman, Mr. G. E., & W., 1910, YMCA-A, c/o Y.M.C.A., 84 Gokiso, Nagoya.
- Tunlin, Miss Mozelle, 1923, MES, (A), c/o Board of Missions, Lambuth Building, Nashville, Tenn., U.S.A.
- Tweedie, Miss E. Gertrude, 1903, UCC, Sogawa Cho, Toyama Shi.

U

- Upperton, Ensign James, & W., SA, c/o Salvation Army Headquarters, Hitotsubashi, Kanda, Tokyo.

V

- VanAken, Miss H. E., 1925, PN, Hokuriku Jo Gakko, Kanazawa.
- VanDyke, Rev. P. S., & W., 1921, PS, (A).
- VanHorn, Rev. C. W., D.D., 1888, PN, (Retired), 1015 N. Hudson St., Pasadena, Cal., U.S.A.
- VanKirk, Miss Anna S., PE, St. Barnabas' Hospital, Tennoji, Osaka.
- Veazey, Miss M. A., 1926, UCC, Matsushiro Cho, Hamamatsu.
- Verry, Miss Hazel P., 1918, YWCA, 104 Ota Machi, 6 Chome, Yokohama. (Tel. Honkyoku 1768).
- Vories, Mrs. Julie E., 1914, OMJ, Omi-Hachiman, Shiga Ken. (Tel. 257).
- Vories, Mr. W. M., & W., 1905, 1919, OMJ, Omi-Hachiman, Shiga Ken. (Tel. 257).
- Voules, Miss J. E., 1913, SPG, 6 Gobancho, Okayama.

W

- Wagner, Miss Dora, 1913, MEFB, (A), Pensacola, Kansas, U.S.A.
- Wagner, Rev. H. H., & W., 1918, FMA, Sumoto Machi, Awaji.
- Wainright, Rev. S. H., D.D., & W., 1888, MES, 3 Aoyama Gakuin, Aoyama, Tokyo.
- Walker, Mr. F. B., & W., 1903, 1906, SPG, 5 Naka Yamate Dori, Kobe.
- Waller, Rev. J. G., & W., 1890, MSCC, Nishi Nagano Machi, Nagano.
- Walne, Rev. E. N., D.D., & W., 1892, SBC, Kami Tanaka Machi, Shimonoseki.
- Walne, Miss Florence, 1919, SBC, Kami Tanaka Machi, Shimonoseki.

- Walser, Rev. T. D., & W., 1916, PN, 19 of 9 Tsuna Machi, Mita, Shiba Ku, Tokyo.
- Walsh, Rt. Rev. Bishop G. J., & W., 1913, CMS, Hokkaido.
- Walters, Miss Mary, 1923, SBC, (A), 237 N. Clara Ave., DeLand, Florida, U.S.A.
- Walton, Rev. W. H. M., & W., 1915, CMS, (A), c/o C.M.S. Salisbury Sq., London E.C. 4.
- Walvoord, Miss Florence, 1922, RCA, (A), 25 E. 22nd. St., New York City, U.S.A.
- Ward, Miss Ruth C., 1919, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. 2-2176).
- Warner, Rev. Paul F., 1924, MP., 43 Chokyuji Machi, Nagoya.
- Warren, Rev. Charles M., & W., 1899, ABCFM, (A), 138 Hancock St., Auburndale, Mass., U.S.A.
- Warren, Rev. F. F., & W., 1825, FMA, 1260 Tennoji Cho, Sumiyoshi Ku, Osaka.
- Waters, Rev. Geo. L., 1922, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.
- Waters, Rev. Harris, & W., 1925, MES, Niomon Dori, Hiro-michi Nishi, Kyoto.
- Watts, Rev. F. E., & W., IND, 116 Higashi Machi, Kobe.
- Watts, Rev. H. G., & W., 1927, MSCC, Nishi Nagano, Nagano.
- Weakley, Rev. W. R., & W., 1895, MES, (A), 1849 Asbury Ave., Evanston, Ill., U.S.A.
- Weed, Miss Helen I., 1921, RCUS, 33 Uwa Cho, Komega-fukuro, Sendai.
- Weidener, Miss Sadie, 1900, IND., Ogaki, Gifu Ken.
- Weidinger, Dr. Carl, & W., 1926, AEPM, 39 Kamitomizaka Cho, Koishikawa Ku, Tokyo.
- Welbourn, Rev. J. A., 1899, & W., 1915, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Wells, Miss L. A., 1900, PN, 13 Noda, Yamaguchi, Yamaguchi Ken.
- Welte, Miss Jane M., 1923, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Wengler, Miss Jessie, 1919, AG, 20 Oiwake Cho, Hachioji Shi, Tokyo Fu.
- West, Miss A. B., 1883, PN, (Retired) c/o Mrs. Wm. Jennings, Duncannon, Pa., U.S.A.
- White, Miss Anna Laura, 1911, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).
- Whitehead, Miss D., 1927, IND, 123 Kashiwagi, Yodobashi, Tokyo.
- Whitehead, Miss Mabel, 1917, MES, c/o Board of Missions, Lambuth Building, Nashville, Tenn., U.S.A.

- Whiteman, Miss Mary, 1920, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Whiting, Rev. M. M., & W., 1912, UCC. (A), Mission Rooms 299, Queen St. W., Toronto, Ontario, Canada.
- Wilcox, Miss Edith F., 1904, ABF, 50 Shimo Tera Machi, Himeji.
- Wilkes, Mr. A. P., & W., 1899, JEB, c/o Mr. Cuthbertson, 102 Umemoto Cho, Kobe.
- Wilkinson, Rev. A. T., & W., 1905, UCC. (A), Mission Room, 299 Queen St. West, Toronto, Ontario.
- Wilkinson, Mr. C. S., & W., 1912, JEB, (A), 'Gilsland' 56 A. North Hill, Highgate, London N. 6.
- Wilkinson, Miss Jessie. M. G., 1919, ABF, 39 Kita Cho, 2 Chome, Kobe.
- Williams, Miss A. B., 1910, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku, Osaka.
- Williams, Miss H. R., 1916, PE, Muro Machi, Shimotachi-Uri Sagaru, Kyoto.
- Williams, Miss Mary E., 1897, MP, 105 Tamanoi Cho, Atsuta, Nagoya.
- Williams, Miss S. A., 1916, CMS. (A), Field Green, Sandhurst, Hawkhurst, Kent, England.
- Williamson, Rev. Everette, & W., 1924, EC, Koriyama Shi, Fukushima Ken.
- Williamson, Miss Jeanie, 1926, JRM, 162 Kita Yoban Cho, Sendai. (Tel. Sendai 1596).
- Williamson, Rev. N. F., & W., 1918, 1919, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Wilson, Miss Eleanor, 1925, ABCFM, Higashi Machi, Totori.
- Wilson, Miss Heloise L., 1926, RCUS, 33 Uwa Cho, Komegafukuro, Sendai.
- Wilson, Rev. W. A., & W., 1890, 113 Kunitomi, Okayama.
- Winn, Miss M. S., 1881, IND, Seoul, Korea.
- Winn, Rev. T. C., D.D., & W., 1887, PN, (Retired) 43 Walnut Lane, Germantown, Pa., U.S.A.
- Winter, Mrs. Annetta H., 1927, RCUS, 168 Higashi Sanban Cho, Sendai.
- Winther, Rev. J. M. T., & W., 1898, LCA, Kurume.
- Wolfe, Miss Evelyn M., 1920, MP, Eiwa Jo Gakko, 124 Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Woodard, Rev. W. P., & W., 1921, ABCFM, (A), c/o Chicago Theological Seminary, 5757 University Ave., Chicago, Ill.
- Woodbridge, Mr. W. F., 1914, IND, Kaibara, Hikami Gun, Hyogo Ken.
- Woodsworth, Rev. H. F., & W., 1911, UCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).

- Woodworth, Rev. A. D., D.D., & W., 1892, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
- Woolley, Miss Alice D., 1925, IND, 1585 Owada, Tachikawa, Tokyo Fu.
- Woolley, Miss K., 1915, SPG, Koran Jo Gakko, 360 Sanko Cho, Shiba Ku, Tokyo.
- Wordsworth, Miss, SPG, 1480 Sankawa, Chiba Shi.
- Worth, Miss Ida M., 1895, MES, Niomon Dori, Hiromichi Nishi, Kyoto.
- Worthington, Miss H. J., 1899, CMS, 326 Zakoba Kokutaiji Machi, Hiroshima.
- Wright, Miss Ada H., 1897, IND, C.E., 436 Furu Shin-yashiki, Kumamoto.
- Wright, Rev. R. C., 1927, UCC, 23 Kamitomizaka Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3516).
- Wylie, Miss M. L., 1905, CMA, Kisa Machi, Hiroshima Ken. (F.C. Osaka 3827).
- Wynd, Rev. Wm. O., 1890, & W., 1894, ABF, 41 Kago Machi, Koishikawa, Tokyo.
- Wythe, Miss K. Grace, 1909, MEFB, Nakasho Yakuin, Fukuoka.

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- Young, Miss Mariana, 1897, MEFB, 11 Oura, Nagasaki.
- Young, Rev. T. A., 1912, & W., 1905, UCMS, 257 Nakazato, Takinogawa Machi, Tokyo Fu. (Tel. Koishikawa 522).
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LIST BY TOWNS

Akita Shi, Akita Ken.

Howell, Rev. N. H., PE.
Humphreys, Miss Marian,
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McCall, Rev. C. F., & W.,
UCMS.
Trout, Miss Jessie M.,
UCMS.

Amagasaki, Hyogo Ken.

Baggs, Miss M. C., CMS.
Bushe, Miss S. L. K.,
CMS.

Aomori Shi, Aomori Ken.

Spencer, Miss Gladys, PE.

Amoy, Kulongsu, (China).

Barclay, Rev. Thomas,
EPM.

Asahigawa Shi, Hokkaido.

Hughes, Miss A. M., CMS.
Walsh, Rev. J. G., & W.,
CMS.

Ashiya, Hyogo Ken.

Meyers, Rev. J. T., D.D.,
& W., MES.

Beppu, Oita Ken.

Peeke, Rev. H. V. S., &
W., RCA.

Chiba, Chiba Ken.

Hutchinson, Rev. E. G., &
W., CMS.
Peterson, Miss A. J., SAM.
Wordsworth, Miss R.,
SPG.

Daigo, Ibaraki Ken

Fox, Mr. H. J., & W., IND.

Fukui Shi, Fukui Ken.

Cannell, Miss Mona C.,
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Gillespie, Miss Jean, UCC.
Holmes, Rev. C. P., & W.,
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Killam, Miss Ada, UCC.

Fukuoka Shi, Fukuoka Ken.

Albrecht, Miss Helen R.,
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Cowl, Rev. J., & W., CMS.
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Howey, Miss Harriet M.,
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CMS.
Norman, Rev. C. E., & W.,
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 W., SBC.
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**Fukushima Shi, Fukushima
 Ken.**

Gibson, Miss Martha,
 UCMS.

**Fukuyama Shi, Hiroshima
 Ken.**

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 Francis, Mr. T. R., CMA.

Gifu Shi, Gifu Ken.

Buchanan, Miss E. O., PS.
 Buchanan, Rev. Wm. C.,
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 Moore, Rev. L. W., & W.,
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 Shore, Miss G., MSCC.

Hakodate Shi, Hokkaido.

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 Cheney, Miss Alice,
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 Curry, Miss Olive, MEFB.

**Hamamatsu Shi, Shizuoka
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Himeji Shi, Hyogo Ken.

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 Post, Miss Vida, ABF.
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**Hiroshima Shi, Hiroshima
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- Hitachi Omiya, Ibaraki Ken.**
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- Hojo, Boshu, Chiba Ken.**
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 Archer, Miss A. L., MSCC.
- Iida Machi, Nagano Ken.**
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- Imaichi Machi, Shimane Ken.**
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- Ito, Izu.**
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- Iwaki Tanakura, Fukushima Ken.**
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- Kagoshima Shi, Kagoshima Ken.**
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- Kaibara, Hyogo Ken.**
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- Kanazawa Shi, Ishikawa Ken.**
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 Reiser, Miss A. I., PN.
 Tetlow, Miss Helen L., PE.
 Tremain, Rev. M. A., & W., PN.
 VanAken, Miss H. E., PN.
- Kawaragi Mura, Hyogo Ken.**
 Straub, Miss Mae, AG.
- Kisa Machi, Hiroshima Ken.**
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YWCA.

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Barton, Miss Nellie, AG.

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Thorlaksson, Rev. S. D., & W., LCA.

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Lancaster, Miss Cecile, SBC.

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Kumamoto Shi, Kumamoto Ken.

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Powlas, Miss Anna, LCA.

Powlas, Miss Maude, LCA.

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Kurume, Fukuoka Ken.

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Winther, Rev. J. M. T., & W., LCA.

Kusatsu, Gumma Ken.

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McGill, Miss Mary B., PE.

Kyoto Shi, Kyoto Fu.

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Worth, Miss Ida M., MES.

Maebashi Shi, Gumma Ken.

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McKim, Miss Bessie, PE.

Maizuru, Kyoto Fu.

Allison, Mr. John, YMCA-
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Marugame Shi, Kagawa Ken.

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Matsumoto Shi, Nagano Ken.

Clench, Miss M., MSCC.
Hamilton, Miss F., MSCC.
Hennigar, Rev. E. C., &
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Matsuyama Shi, Ehime Ken.

Callahan, Rev. W. J., &
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Francis, Miss R. M., CMA.
Hoyt, Miss O. S., ABCFM.
Judson, Miss Cornelia,
ABCFM.

Matsuye Shi, Shimane Ken.

Nash, Miss Elizabeth,
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Matsuzaka Shi, Mie Ken.

Morgon, Miss A. E., PN.

Minamihara, Chiba Ken.

Colborne, Mrs. S. E., CMS,
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Mito Shi, Ibaraki Ken.

Evans, Rev. C. H., & W.,
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Nicholson, Rev. H. V., &
W., AFP.
Sharpless, Miss Edith F.
(A).

Miyaji, Kumamoto Ken.

Freeth, Miss F. M., CMS.

Moji Shi, Fukuoka Ken.

Linn, Rev. J. A., & W.,
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Morioka Shi,

Schroer, Rev. G. W., &
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Makeham, Miss S. E.
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McLeod, Miss Annie O.,
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Norman, Rev. Daniel, &
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Stone, Rev. A. R., UCC.
Waller, Rev. J. G., & W.,
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Watts, Rev. H. G., & W.,
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Bruner, Mr. G. W., & W.,
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Couch, Miss Helen, MEFB.
Couch, Miss Sarah, RCA.
Darrow, Miss F., RCA.
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Fehr, Miss V. J., MEFB.
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White, Miss Anna Laura,
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Buchanan, Rev. W. McS.,
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Narawa, Chiba Ken.

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Nikko, Tochi Ken.

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Nishinomiya, Hyogo Ken.

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Straub, Miss Mae, AG.

Nobeoka, Miyazaki Ken.

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Nokkeushi, Hokkaido.

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- Ogaki, Gifu Ken.**
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- Ogi, Saga Ken.**
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Thoren, Miss Amy, LCA.
- Oita Shi, Oita Ken.**
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Tumlin, Miss Mozelle,
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- Wilson, Rev. W. A., & W.,
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Parmelee, Miss H. F.,
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Cribb, Miss E. R., IND.
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 W., ABF. (Retired).
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 Williams, Miss A. C.,
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Otsu.

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Saga Shi, Saga Ken.

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 & W., MEFB.
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Smith, Miss S. C., PN,
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Bunker, Miss Annie, JRM.

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Gerhard, Robert H.,
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Ross, Rev. C. H., & W.,
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Whiteman, Miss Mary,
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Williamson, Miss J., JRM.
Winter, Mrs. Anetta H.,
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Winn, Miss M. S., IND.

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chi Ken.**

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Kennion, Miss Olive, SPG.
Lackey, Miss Sarah, PN.
Pieters, Miss J. A., RCA.
Walne, Rev. E. N., & W.,
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Walne, Miss Florence,
SBC.

Shimotsuma, Ibaraki Ken.

Braithwaite, Mr. G. B., &
W., AFB.

Shingu, Wakayama Ken.

Chapman, Rev. E. N., &
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Shioda Mura, Ibaraki Ken.

Bixler, Mr. O. D., & W.,
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Ewing, Miss H. L., IND.
Lindsay, Miss O. C., UCC.
McLachlan, Miss A. M.,
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Stetson, Rev. C. R., & W.,
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Elliott, Miss Mabel, EPM.
Landsborough, Dr. D., &
W., EPM.
Livingston, Miss A. A.,
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Moody, Rev. C. N., & W.,
EPM.
Mumford, Dr. R. H., EPM.
Nicol, Miss A., EPM.

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YMCA-A.

Sumoto, Awaji.

Wagner, Rev. H. H., & W.,
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Dickson, Mr. James, &
W., PCC.
Gauld, Miss Greta, PCC.

Gauld, Mrs. M. A., PCC.
Gushue-Taylor, Dr. G., &
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McClure, Dr. R. B., & W.,
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Barnett, Miss Margaret,
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Cullen, Miss Gladys S.,
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Ferguson, Mrs. Duncan,
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Lloyd, Miss Jeannie, EPM.
Macintosh, Miss S. E.,
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Marshall, Rev. D. E.,
EPM.

Montgomery, Rev. W. E.,
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Taisha Mura, Hyogo Ken.

Cary, Miss Alice, ABCFM.
Curtis, Miss Edith,
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Hawkins, Miss Violet,
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Moran, Rev. S. F., & W.,
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Takamatsu Shi, Kagawa Ken.

Currell, Miss Susan, P.S.
Erickson, Rev. S. M., &
W., PS.

Moore, Rev. J. W., & W.,
PS.

Munroe, Rev. H. H., & W.,
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Takata Shi, Niigata Ken.

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Connell, Miss Hannah,
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MacMillan, Rev. Hugh, &
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Tatebayashi, Gumma Ken.

Burnett, Miss M. A., IND.

Tobata Shi, Fukuoka Ken.

Hind, Rev. J., & W., CMS,
(Retired).

Tochigi Machi, Tochigi Ken.

Andrews, Rev. R. W., &
W., PE.

Tokushima Shi, Tokushima Ken.

Hassell, Rev. A. P., & W.,
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Jenkins, Rev. C. R., & W.,
PS.

Logan, Rev. C. A., & W.,
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Lumpkin, Miss Estelle,
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Scott, Rev. J. J., & W.,
CMS.

Tokyo Shi, Tokyo Fu.

Abel, Miss Dorothy, MBW.
Abel, Mr. Fred, & W.,
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Alexander, Rev. R. P., &
W., MEFB.

Allen, Miss A. W., UCC.

Anderson, Pastor A. N.,
& W., SDA.

Anderson, Rev. Joel, SAM.

Anderson, Miss Ruby L.,
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Axling, Rev. Wm., & W.,
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Barr, Ensign Kenneth, &
W., SA.

Bassett, Miss Bernice C.,
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Bauernfeind, Miss S. M.,
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Bazeley, Miss Rose, JEB.

Bee, Mr. Wm. JEB.

Beers, Miss Grace M.,
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Bender, Mr. G. R., & W.,
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& W., ABF.

Bergamini, Rev. J. VanW.,
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Berry, Rev. A. D., MEFB.

Bigwood, Major E. W., &
W., SA.

Bishop, Rev. Charles, &
W., MEFB, (Retired).

Bishop, Miss J. A., PE.

Bolitho, Miss A. A., CG.

Bosanquet, Miss A. C.,

Bowen, Miss Georgene,
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Bowles, Mr. Gilbert, & W.,
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Boyd, Miss H., SPG.

Boyd, Miss L. H., PE.

Braithwaite, Mr. Geo.,
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Braithwaite, Mrs. Geo.,
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Brown, Mr. F. H., & W.,
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Buncombe, Rev. W. J., &
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Carpenter, Miss M. M.,
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Chappell, Miss Constance,
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Chappell, Rev. James, PE.

Chase, Mr. J. T., & W.,
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 Durgin, Mr. R. L., & W.,
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 Juergensen, Miss Marie,
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 W., SA.
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 Macnaughton, Miss Mar-
 garet, YWCA.
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 McCaleb, Mr. J. M., & W.,
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 McKenzie, Rev. D. R., &
 W., UCC.
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 Mercer, Rev. A., & W.,
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 Miller, Rev. H. K., & W.,
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 Newman, Ensign E., & W.,
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 Nuno, Miss Christine, PE.
 Obee, Rev. E. I., & W.,
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 Oltmans, Rev. A., & W.,
 RCA, (Retired).
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- Patterson, Mr. G. S., & W., YMCA-A.
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Perkins, Miss M. O., PN.
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Price, Miss N. J., CMS.
Price, Rev. P. G., & W., UCC.
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Reeve, Rev. W. S., PN.
Reifsnider, Bishop C. S., & W., PE.
Reischauer, Rev. A. K., & W., PN.
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Roberts, Miss Margaret, PE.
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Scott, Miss Leona O., YWCA.
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Sprowles, Miss A. B., MEFB.
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- Wengler, Miss Jessie. AG.
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 & W., CC.
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 Young, Rev. A. T., & W.,
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- Tomio, Nara Ken.**
 Sarvis, Prof. H. C., & W.,
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- Tono, Iwate Ken.**
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- Tottori Shi, Tottori Ken.**
 Bennett, Rev. H. J.,
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 Wilson, Miss Eleanor,
- Toyama Shi, Toyama Ken.**
 Ainsworth, Rev. F., & W.,
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- Toyohashi Shi, Aichi Ken.**
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 Moss, Miss A. F., MSCC.
 Patton, Miss A. V., PS.
 Spencer, Rev. V. C.,
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- Tsu Shi, Mie Ken.**
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- Ueda Shi, Nagano Ken.**
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 Ryan, Miss Esther L.,
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- Utsunomiya, Tochigi Ken.**
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- Wakamatsu Shi, Fukushima
 Ken.**
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 Nugent, Rev. W. Carl, &
 W., RCUS.
- Wakayama Shi, Wakayama
 Ken.**
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 W., PN.
 Hail, Rev. J. B., & W.,
 PN, (Retired).
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 PE.
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 Riker, Miss Jessie, PN.
- Yamagata Shi, Yamagata**
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 W., RCUS.

- Kriete, Rev. C. D., & W.,
RCUS.
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Ken.**
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(Retired).
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- Covell, Mr. J. H., & W.,
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- Draper, Rev. G. F., & W.,
MEFB.
- Draper, Miss Winifred F.,
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ta E., MP.
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 Pedley, Rev. Hilton, & W.,
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 to.
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 Stowe, Miss G. H., Kobe.
 Stowe, Miss M. E., Kobe.
 Warren, Rev. C. M., & W.,
 (A).
 Wilson, Miss Eleanor, Tot-
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 Woodard, Rev. W. P., & W.,
 (A).

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 Acock, Miss Winifred M.,
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 tired, (A).
 Fisher, Mr. R. H., & W., (A).
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hama.

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Wilkinson, Miss Jessie M.,
Kobe.

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kyo Fu.

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Newlin, Miss Edith, (A).

Nicholson, Mr. Herbert, &
W., Mito.

Rhoads, Miss Esther B.,
Mito.

Sharpless, Miss Edith F.,
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5. Australian Board of Mis- sions. Anglican).

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kyo Fu.

Juergensen, Miss Agnes, To-
kyo Fu.

Juergensen, Rev. C. F., &
W., Tokyo.

Juergensen, Rev. J. A., &
W., (A).

Juergensen, Miss Marie, To-
kyo Fu.

Straub, Miss Mae, Kawa-
ragi Mura.

Taylor, Mrs. Mary, Kobe.

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kyo Fu.

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McKnight, Rev. W. Q., &
W., Sendai.

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maki.

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W., Tokyo.

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Miller, Mr. Adam W., & W.,
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10. Christian Literature Society.

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11. Christian and Mission- ary Alliance.

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yama.

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yama.

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shima.

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Imaichi Machi.

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saki.

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kyo.

Boydell, Miss K. M., Kago-
shima.

Bushe, Miss S. L. K., Ama-
gasaki.

Buncombe, Rev. W. P., &
W., Tokyo, (Retired).

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me.

Colborne, Mrs. S. E., Mina-
mihara, (Retired).

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gawa.

Hutchinson, Rev. A. C., &
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14. General Mission Board of the Free Methodist Church of North America.

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kyo.
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Kyoto.
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- Ewing, Miss Hettie Lee,
Shizuoka.
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Fu.
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shima.
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- Hare, Rev. E. W., Tokyo Fu.
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kyo.
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kyo.
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satsu.
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shi.
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guchi.
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W., (A),
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- Sarvis, Prof. H. C., & W.,
Tomio.
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- Whitehead, Miss Dora, To-
kyo.
- Winn, Miss S. M., Seoul.
- Woodbridge, Mr. W. F., Kai-
bara.
- Woolley, Miss Alice, Tokyo
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- Wright, Miss A. D., Kuma-
moto Shi.
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- Bazeley, Miss Rose, Tokyo.
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kyo.
- Clark, Miss Agnes, Kyoto
Fu.
- Coles, Miss A. M., Tokyo Fu.
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Kobe.
- Dyer, Mr. A. L., & W.,
Kobe.
- Garrard, Mr. M., Tokyo.
- Gillespy, Miss J. C., Kai-
bara.
- Hoare, Miss D., Tokyo Fu.
- Jones, Mr. Tudor J., & W.,
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- Soal, Miss A., Kyoto Fu.
- Smith, Miss I. W., Kyoto.
- Thornton, Rev. J. B., & W.,
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Wilkinson, Mr. C. S., & W.,
(A).

**17. Japan Book And Tract
Society.**

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18. Japan Rescue Mission.

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Butler, Miss Bessie, Sendai.

Hesketh, Miss Nellie, Sen-
dai.

Hetherington, Miss Nellie,
Sendai.

Kirkaldy, Miss Minnie,
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McGrath, Miss Violet, Sen-
dai.

McInnes, Miss Barbara, Sen-
dai.

Murray, Miss Elsa, Sendai.

Russell, Mr. David, Sendai.

Saville, Miss Rose, Osaka.

Spence, Mr. David, Sendai.

Whiteman, Miss Mary, Sen-
dai.

Williamson, Miss Jeanie,
Sendai.

**19. Kumiai Kyokwai. (Con-
gregational).**

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sions of the United Lu-
theran Church in Amer-
ica.**

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mamoto.

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kyo.

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Harder, Miss Martha M.,
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Heins, Rev. F. W., & W.,
Saga.

Heltibridle, Miss Mary, To-
kyo.

Hepner, Rev. Chas. W., &
W., (A).

Horn, Rev. E. T., & W.,
Tokyo Fu.

Knudten, Rev. A. C., & W.,
Nagoya.

Linn, Rev. John K., & W.,
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Linn, Rev. J. A., & W., Moji.

Lippard, Rev. C. K., & W.,
(A).

Lippard, Miss Faith, Kobe.

Miller, Rev. L. S. G., & W.,
Kumamoto.

Nielsen, Rev. J. P., & W.,
(A).

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Potts, Marion E., Kumamo-
to.

Powlas, Miss Anne, Kuma-
moto.

Powlas, Miss Maude, Kuma-
moto.

Schillinger, Rev. Geo. W.,
& W., Kumamoto.

Shirk, Miss Helen M., Fuku-
oka.

Stirewalt, Rev. A. J., & W.,
(A).

Thoren, Miss Amy, Tokyo.

Thorlaksson, Rev. S. O., &
W., Kobe.

21. The Lutheran Gospel Association of Finland.

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 Salonen, Rev. K. E., & W., (A).
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 W., Sapporo.
 Bruner, Mr. G. W., & W.,
 Nagasaki.
 Bull, Rev. E. R., & W., (A).
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 Yokohama.
 Gealy, Rev. F. B., & W., (A).
 Heckelman, Rev. F. W., &
 W., Tokyo.
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 Hirosaki.
 Iglehart, Rev. E. T., & W.,
 Tokyo.
 Krider, Rev. W. W., & W.,
 Nagasaki.
 Luthy, Rev. S. R., & W.,
 (A).

Martin, Rev. J. V., & W.,
 Tokyo.

Moon, Miss M. B., Tokyo.
 Scott, Rev. E. N., & W., To-
 kyō.
 Shacklock, Rev. F. R., & W.,
 (A).
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 (Retired), (A).
 Spencer, Rev. R. S., & W.,
 Fukuoka.
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 W., Hirosaki.

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 Bassett, Miss Bernice C.,
 Tokyo.
 Byler, Miss Gertrude, Ku-
 mamoto.
 Chase, Miss Laura, (A).
 Chappell, Miss Mary A., (A).
 Cheney, Miss Alice, Hako-
 date.
 Curry, Miss Olive, Hako-
 date.
 Curtice, Miss Lois K., Hiro-
 saki.
 Daniel, Miss N. M., Tokyo.
 Draper, Miss Winifred F.,
 Yokohama.
 Heaton, Miss Carrie A., (A).
 Yokohama.
 Lee, Miss Mabel, Sendai.
 Perry, Miss Harriet L., (A).
 Pider, Miss Myrtle Z., (A).
 Russell, Miss H. H., Hiro-
 saki.
 Seeds, Miss Lenora M., (A).
 Sprowles, Miss Alberta B.,
 Tokyo.

- Taylor, Miss Erma, Hiro-saki.
 Wagner, Miss Dora, (A).
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 Burgmeister, Miss Margaret, Kumamoto.
 Couch, Miss Helen, Nagasaki.
 Davis, Miss Lois L., Nagasaki.
 Fehr, Miss Vera, Nagasaki.
 Finlay, Miss Alice L., Kagoshima.
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 Howey, Miss Harriet M., Fukuoka.
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 Peckham, Miss C. S., Nagasaki.
 Starkey, Miss Bertha, (A).
 Teague, Miss Carolyn M., Kumamoto.
 White, Miss Anna Laura, Nagasaki.
 Wythe, Miss K. Grace, Fukuoka.
 Young, Miss Mariana, Nagasaki.
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- Carroll, Miss Sallie, Oita.
 Clegg, Miss Octavia, Kobe.
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 Cook, Miss M. M., Osaka.
 Demaree, T. W. B., & W., Oita.
 Field, Miss Ruth, Kobe.
 Finch, Miss M. D., Kure.
 Fisher, Mr. Sterling, & W., Kobe.
 Floyd, Rev. A. C., & W., (A).
 Frank, Rev. J. W., & W., (A).
 Gaines, Miss N. B., Hiroshima.
 Gaines, Miss Rachel, Hiroshima.
 Gist, Miss Annette, (A).
 Haden, Rev. T. H., Kobe.
 Hager, Miss B. D., Osaka.
 Hager, Rev. S. E., & W., (A).
 Hilburn, Rev. S. M., & W., (A).
 Holland, Miss C., (A).
 Johnson, Miss Katherine, (A).
 Jones, Rev. H. P., & W., Kobe.
 Maddux, Miss Lois, Hiroshima.
 Matthews, Rev. W. K., & W., (A).
 Meyers, Rev. J. T., & W., Ashiya.
 Mickle, Mr. J. J. Jr., & W., Kobe.
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 Newton, Rev. J. C. C., & W., (Retired), (A).

Ogburn, Rev. N. S., & W., (A).
 Oxford, Mr. J. S., & W., Kobe.
 Palmore, Rev. P. L., & W., (A).
 Peavy, Miss Anne, (A).
 Porter, Miss C. R., Kobe.
 Reed, Mr. J. P., & W., Kobe.
 Rowland, Miss M. E., (A).
 Searcy, Miss M. G., Kure.
 Shannon, Miss I. L., (A).
 Shannon, Miss Katherine, (A).
 Shaver, Rev. I. L., & W., Nakatsu.
 Smith, Mr. Roy, & W., (A).
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 Stewart, Rev. S. A., & W., Hiroshima.
 Towson, Miss Mamie, Hiroshima.
 Tumlin, Miss Mozelle, (A).
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 Waters, Rev. G. L., (A).
 Waters, Rev. H. M., & W., Kyoto.
 Weakley, Rev. W. R., & W., (A).
 Whitehead, Miss Mabel, Osaka.
 Williams, Miss A. B., Osaka.
 Wilson, Rev. W. A., & W., Kyoto.
 Worth, Miss I. M., Kyoto.

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 Layman, Rev. H. L., & W., Nagoya.
 Obee, Rev. E. I., & W., Tokyo.
 Sampson, Miss Margueretta, Yokohama.
 Warner, Rev. Paul F., Nagoya.
 Williams, Miss Mary E., Nagoya.
 Wolfe, Miss Evelyn M., Yokohama.

25. Missionary Society of the Church of England in Canada.

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 Clench, Miss M., Matsumoto.
 Cooke, Miss M. S., Nagoya.
 Corey, Rev. H. H., & W., Okaya.
 Foerstel, Miss M., Nagoya.
 Hamilton, Miss F., Matsumoto.
 Hamilton, Bishop H. J., & W., Nagoya.
 Harobin, Miss H. M., Inariyama.
 Hawkins, Miss F., Nagoya.
 Issac, Miss I. L., Takata.
 Makeham, Miss S. E., Naganano.
 Millman, Rev. R. M., & W., (A).

Moss Miss A. F., Toyohashi.
Powles, Rev. P. S. C., & W.,
(A).

Shore, Miss G., Gifu.

Spencer, Rev. V. C., Toyo-
hashi.

Trent, Miss E. M., Nagoya.

Waller, Rev. J. G., & W.,
Nagano.

Watts, Rev. H. G., & W.,
Nagano.

26. Nihon Kirisuto Kyokwai.

**27. Nihon Methodist Kyo-
kwai.**

28. Nippon Sei Ko Kwai.

29. Omi Mission.

Hines, Mr. W. E., & W.,
Omi-Hachiman.

Jamieson, Miss Madeline,
Omi-Hachiman.

Vories, Mrs. Julia E., Omi-
Hachiman.

Vories, Mr. W. M., & W.,
Omi-Hachiman.

**30. Oriental Missionary
Society.**

Hitchcock, Mr. Floyd, & W.,
Tokyo Fu.

**31. Pentecostal Bands of
the World.**

Abel, Miss Dorothy, Tokyo
Fu.

Abel, Mr. Fred, & W., To-
kyo Fu.

Coote, Mr. L. W., & W.,
Osaka.

Jackson, Miss Mona H., (A).

Jackson, Miss Vera M., (A).
Johnson, Mr. Theodore,
Osaka.

Smith, Mr. H. E., & W., (A).

**32. Domestic and Foreign
Missionary Society of
the Protestant Episcopal
Church in America.**

(a) Missionary District of
Kyoto.

Ambler, Miss M., (A).

Cannell, Miss Mona C., Fu-
kui.

Chapman, Rev. J. J., & W.,
(A), Tsu.

Denton, Miss A. Grace,
Obama.

Dickson, Miss L. E., Kyoto.

Disbrow, Miss Helen J.,
Kyoto.

Foote, Miss Edith L., Kyoto.

Jackson, Rev. R. H., Kyoto.

Johnson, Miss T., Kyoto.

Lloyd, Rev. J. H., & W.,
Wakayama.

McGrath, Miss E. S., Kyoto.

Morris, Rev. J. K., & W.,
Kyoto.

Neely, Miss C. J., Kyoto.

Nichols, Rt. Rev. S. H., &
W., Kyoto.

Paine, Miss M. R., Kyoto.

Powell, Miss R., (A).

Rembert, Miss S. H., Kyoto.

Schereschewsky, Miss C.,
Nara.

Shaw, Rev. H. R., Kyoto.

Skiles, Miss Helen, Kyoto.

Smith, Miss F., (A).

Smith, Rev. P. A., & W.,
Hikone.

- Southworth, Dr. J. D., & W., Osaka.
- Tetlow, Miss H. L., Kanazawa.
- VanKirk, Miss A. S., Osaka.
- Welbourn, Rev. J. A., & W., (A).
- Welte, Miss J. M., (A).
- Williams, Miss H. R., Kyoto.
- (b) Missionary Districts of North Tokyo and Tohoku.
- Andrews, Rev. E. L., & W., Maebashi.
- Andrews, Rev. R. W., & W., Tochigi Machi.
- Bergamini, Mr. J. VanW., & W., Tokyo.
- Binstead, Rev. N. S., & W., (A).
- Bishop, Miss J. Arria, Tokyo Fu.
- Boyd, Miss Louisa H., Tokyo.
- Branstad, Mr. K. E., (A).
- Bundy, Mr. Robert, & W., Tokyo.
- Burnside, Miss Ruth, Tokyo.
- Chappell, Rev. James, & W., (A), Tokyo.
- Clifford, Mrs. Iola G., Sendai.
- Cornwall-Legh, Miss Mary H., Kusatsu.
- Elliott, Dr. Mabel E., Tokyo.
- Evans, Rev. Chas. H., & W., Mito.
- Foote, Mr. E. W., Tokyo.
- Fowler, Mr. J. E., & W., Tokyo.
- Gardiner, Miss Ernestine, Tokyo.
- Gray, Miss Gladys V., Nikko.
- Heywood, Miss C. Gertrude, Tokyo Fu.
- Hittle, Miss Dorothy, Hiro-saki.
- Howell, Rev. N. H., Akita.
- Humphreys, Miss Marian, Akita.
- Kellam, Mrs. Lucile C., (A).
- Knapp, Deaconess S. T., Tokyo.
- Lade, Miss Helen R., Tokyo.
- Madeley, Rev. W. F., & W., (A), Sendai.
- McGill, Miss Mary B., Kusatsu.
- McKechnie, Rev. A. R., & W., Tokyo.
- McKim, Miss Bessie, Maebashi.
- McKim, Rt. Rev. John, & W., Tokyo.
- McKim, Rev. John Cole, & W., (A).
- McKim, Miss Nellie, Urawa.
- Mead, Miss Bessie, Yamagata.
- Murray, Miss Edna B., Tokyo.
- Nuno, Miss Christine, M., Tokyo.
- Pond, Miss Helen, Tokyo.
- Ransom, Deaconess Anna L., Sendai.
- Reifsnider, Rt. Rev. C. S., & W., Tokyo.
- Roberts, Miss Elizabeth, Tokyo.
- Roberts, Miss Margaret, Tokyo.
- Rusch, Mr. Paul, Tokyo.

Russell, Miss Mildred P.,
Tokyo.

Schaeffer, Miss Mabel R.,
Tokyo Fu.

• Spackman, Rev. H. C., & W.,
Tokyo.

Spencer, Miss Gladys, Ao-
mori.

St. John, Mrs. Alice C., To-
kyo.

Teusler, Dr. R. B., & W.,
(A), Tokyo.

**33. Board of Foreign Mis-
sions of the Presbyteri-
an Church of the United
States of America.**

Alexander, Miss Sallie,
Osaka Fu.

Ayres, Rev. J. B., & W.,
Osaka.

Bigelow, Miss G. S., Shimo-
noseki.

Brokaw, Rev. Harvey, & W.,
Kyoto.

Buchanan, Rev. D. C., & W.,
Wakayama.

Chapman, Rev. E. N., & W.,
Shingu.

Chapman, Rev. G. K., & W.,
(A).

Clark, Rev. E. M., & W.,
Kobe.

Clarke, Miss S. F., Hiro-
shima.

Curtis, Rev. F. S., & W.,
Shimonoseki.

Daugherty, Miss L. G., (A).

Dunlop, Rev. J. G., & W.,
(A).

Eaton, Miss A. G., Kana-
zawa.

Evans, Miss E. M., Sapporo.

Fulton, Rev. G. W., & W.,
(Retired), (A).

Garvin, Miss A. E., (Re-
tired), (A).

Gorbold, Mrs. R. P., Osaka
Fu.

Hail, Rev. J. B., & W., Wa-
kayama, (Retired).

Halsey, Miss L. S., Tokyo.

Hannaford, Rev. H. L., &
W., Tokyo.

Helm, Mr. N. T., & W., To-
kyo.

Hereford, Miss Grace,
Osaka.

Hereford, Rev. W. F., & W.,
Hiroshima.

Imbrie, Rev. Wm., & W.,
(Retired), (A).

Johnstone, Miss J. M., Shi-
monoseki.

Kerr, Rev. Wm. C., & W.,
Seoul.

King, Mr. A. V., Tokyo.

Lackey, Miss Sarah, Shimo-
noseki.

Lake, Rev. L. S., & W., Sap-
poro.

Lamott, Rev. Willis C., &
W., Tokyo.

Landis, Mrs. H. M., (Re-
tired), (A).

Leavitt, Miss Julia, Ise, (Re-
tired).

London, Miss M. H., Tokyo.

Mackenzie, Miss V. M., Sap-
poro.

Martin, Rev. D. P., Yama-
guchi.

McCrory, Miss C. H., Otaru.

McDonald, Miss M. D., (A).

Miles, Miss Mary, Kana-
zawa.

- Milliken, Miss E. P., (Retired), (A).
 Monk, Miss A. M., Sapporo.
 Morgon, Miss A. E., Matsuzaka.
 Palmer, Miss H. M., Osaka.
 Perkins, Miss M. O., Tokyo.
 Pierson, Rev. G. P., & W., Nokkeushi.
 Porter, Miss F. E., Kyoto.
 Ransom, Miss M. H., Wakayama.
 Reeve, Rev. W. S., Tokyo Fu.
 Reischauer, Rev. A. K., & W., Tokyo Fu.
 Reiser, Miss A. I., Kanazawa.
 Riker, Miss Jessie, Yamada.
 Riker, Miss S. M., Osaka.
 Smith, Miss S. C., Sapporo, (Retired).
 Tremain, Rev. M. A., & W., Kanazawa.
 VanAken, Miss H. E., Kanazawa, Kaga.
 VanHorn, Rev. G. W., & W., (A), (Retired).
 Walser, Rev. T. D., & W., Tokyo.
 Wells, Miss L. A., Yamaguchi.
 West, Miss A. B., (Retired), (A).
 Winn, Rev. M. C., & W., (A).
 Winn, Rev. T. C., & W., (A).
- 34. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian).**
 Blakeney, Miss Bessie M., Nagoya.
 Brady, Rev. J. H., & W., Kochi.
 Buchanan, Miss Elizabeth O., Gifu.
 Buchanan, Rev. P. W., & W., Nagoya.
 Buchanan, Rev. W. C., & W., Gifu.
 Buchanan, Rev. W. McS., & W., Nagoya.
 Buckland, Miss Ruth E., Nagoya.
 Currell, Miss Susan McD., Takamatsu.
 Dowd, Miss Annie H., Kochi.
 Erickson, Rev. S. M., & W., Takamatsu.
 Fulton, Rev. S. P., & W., Kobe.
 Gardner, Miss Emma E., Nagoya.
 Hassell, Rev. A. P., & W., Tokushima.
 Hassell, Rev. J. W., & W., Marugame.
 Jenkins, Rev. C. Rees, & W., Tokushima.
 Kirtland, Miss Leila G., Nagoya.
 Logan, Rev. C. A., & W., Tokushima.
 Lumpkin, Miss Estelle, Tokushima.
 McAlpine, Rev. R. E., & W., Toyohashi.
 McIlwaine, Rev. W. A., & W., Nagoya.

McIlwaine, Rev. . B., & W.,
Kochi.
Moore, Mr. J. W., & W., Ta-
kamatsu.
Moore, Rev. Lardner W., &
W., Gifu.
Munroe, Rev. H. H., & W.,
Takamatsu.
Myers, Rev. H. W., &
W., Kobe.
Ostrom, Rev. H.C., & W.,
Kobe.
Patton, Miss Annie V., To-
yohashi.
Patton, Miss Florence D.,
Okazaki.
Smythe, Rev. L. C. M., &
W., Nagoya.
VanDyke, Rev. P. S., & W.,
(A).

35. Reformed Church in America.

Booth, Rev. Eugene S., &
W., (Retired), (A).
Buss, Miss Florence V., Yo-
kohama.
Couch, Miss Sarah M., Na-
gasaki.
Darrow, Miss Flora, Naga-
saki.
Duryee, Rev. Eugene C., To-
kyo.
Dykhuisen, Mr. Cornelius
A., (A).
Eringa, Miss Dora, Yoko-
hama.
Hoekje, Rev. Willis G., &
W., Nagasaki.
Hoeksema, Mr. Martin, (A).
Keizer, Miss Henrietta, (A).
Kuyper, Rev. Hubert, & W.,
Oita.

Lansing, Miss Harriet M.,
Tokyo Fu.
Moore, Rev. Boude C., & W.,
Kurume.
Noordhoff, Miss Jeane, Yo-
kohama.
Oltmans, Rev. Albert, & W.,
Tokyo, (Retired).
Oltmans, Miss C. Janet, Yo-
kohama.
Oltmans, Miss F. Evelyn,
Tokyo.
Peeke, Rev. H. V. S., & W.,
Beppu.
Pieters, Miss Jennie A.,
Shimonoseki.
Ryder, Rev. Stephen W., &
W., Nagasaki.
Shafer, Miss Bessie J., Na-
gasaki.
Shafer, Rev. Luman J., &
W., Yokohama.
Stegeman, Rev. Henry V. E.,
& W., Tokyo.
Taylor, Miss Minnie, Naga-
saki.
Teets, Miss Edith V., (A).
TerBorg, Rev. John, & W.,
(A).
Walvoord, Miss Florence,
(A).

36. Reformed Church in the United States.

Ankeney, Rev. Alfred, & W.,
Sendai.
Bolliger, Miss L. Aurelia,
(A).
Cook, Miss Henrietta S.,
Sendai.
DeChant, Miss Katherine B.,
Sendai.
Ehlman, Rev. D. F., & W.,
Tokyo.

Faust, Rev. Allen K., & W., Sendai.
 Fesperman, Rev. F. L., & W., Yamagata.
 Gerhard, Miss Mary E., Sendai.
 Gerhard, Rev. Paul L., & W., Sendai.
 Gerhard, Robert H., Sendai.
 Hansen, Miss Kate I., (A).
 Huesing, Miss Edith H., Sendai.
 Kriete, Rev. Carl D., & W., Yamagata Shi.
 Lindsey, Miss Lydia A., (A).
 Miller, Rev. Henry K., & W., Tokyo.
 Moore, Rev. J. P., & W., (Retired), (A).
 Nace, Rev. I. Geo., & W., (A).
 Nicodemus, Rev. F. B., & W., Sendai.
 Noss, Rev. C., & W., Izu-Wakamatsu.
 Noss, Mr. Geo. S., & W., (A).
 Nugent, Rev. W. Carl, & W., (A).
 Pifer, Miss Catherine B., Tokyo F.
 Schneder, Rev. D. B., & W., Sendai.
 Schroer, Rev. G. W., & W., Morioka.
 Seiple, Rev. Wm. G., & W., Sendai.
 Smith, Mr. Arthur D., W., Sendai.
 Stoudt, Mr. O. M., & W., Sendai.
 Suess, Miss Elizabeth, (A).
 Swartz, Mrs. Laura B., Sendai.

Weed, Miss Helen I., Sendai.
 Wilson, Miss Heloise L., Sendai.
 Winter, Mrs. Annetta H., Sendai.

37. Roman Catholic Church.

Breton, R. P., A.H.C., Tokyo Fu.
 Caloin, R. P., E., Yokohama.
 Cadilhac, R. P., H.L. Utsunomiya.
 Cherel, R. P., J.M.F., Tokyo.
 Flaujac, R. P., J.M.C., Tokyo.
 Giraudias, R. P., J.M., Tokyo.
 Hoffmann, R. P., H., Tokyo.
 Lemoine, R. P., C. J., Yokohama.
 Lissarrague, R. P., J.B., Tokyo.
 Mayrand, R. P., P.A., Hachioji, Tokyo Fu.
 Rey, Mgr., J.P., Tokyo.
 Tulpin, R. P., E.A., Tokyo.

38. Russian Orthodox Church.

Sergius, Rt. Rev. Archbishop, Tokyo.

39. Salvation Army.

Barr, Ensign Kenneth, & W., Tokyo.
 Bigwood, Major Ernest W., & W., (A).
 Frost, Captain Henry, & W., Tokyo.
 Lonsdale, Adjutant James, & W., Tokyo.
 Newman, Ensign Herbert, & W., Tokyo.

Pugmire, Lieut.-Colonel, E. I., & W., Tokyo.

Rolfe, Major Victor, & W., Tokyo.

Smyth, Major Annie, Tokyo.

Upperton, Ensign James, & W., Tokyo.

40 Scandinavian American Alliance Mission.

Anderson, Rev. Joel, & W., (A).

Carlson, Rev. C. E., & W., Izu.

Peterson, Miss Albertina J., Chiba.

41. Southern Baptist Convention.

Baker, Miss Effie, (A).

Bouldin, Rev. G. W., & W., (A).

Clarke, Rev. W. H., & W., (A).

Conrad, Miss Florence, (A).

Dozier, Rev. C. K., & W., Fukuoka.

Hannah, Miss Lolita, Kōkura.

Lancaster, Miss Cecile, Kōkura.

Mills, Rev. E. O., & W., Nagasaki.

Ray, Rev. J. F., & W., (A).

Rowe, Rev. J. H., & W., Kōkura.

Schell, Miss Naomi, (A).

Walne, Rev. E. N., & W., Shimonoseki.

Walne, Miss Florence, Shimonoseki.

Walters, Miss Mary, (A).

Williamson, Rev. N. F., & W., Fukuoka.

42. Seventh Day Adventists.

Anderson, Pastor A. N., & W., Tokyo.

Armstrong, Pastor V. T., & W., (A).

Benson, Mr. H. F., & W., Sapporo.

Cole, Mr. A. B., & W., Tokyo.

Dietrich, Mr. G., & W., Rokko Mura.

Getzlaff, Dr. E. E., & W., Tokyo.

Koch, Mr. A., & W., Tokyo.

Kraft, Rev. E. J., & W., (A).

Nelson, Mr. A. N., & W., Narawa.

Perkins, Mr. H. J., & W., Tokyo.

Powers, Mr. M. E., & W., Narawa.

Schultz, Miss Gertrud, Tokyo.

Stacey, Miss Ellen E., Tokyo.

43. Sisters of the Epiphany.

Constance, Sister Superior, Tokyo.

Dorothy, Sister, Tokyo.

Etheldrea, Sister, Tokyo.

Frances, Sister, Tokyo.

Katharine, Sister, Tokyo.

44. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.

Barber, Miss D., Kobe.

Baylis, Miss Kobe.
 Bridle, Rev. G. A., Kobe.
 Cull, Miss A. H., (A).
 Essen, Miss M. E., Kobe.
 Gale, Rev. W. H., & W.,
 Himeji.
 Kennion, Miss Olive, Shimonoseki.
 Holmes, Miss Mary, Okayama.
 Kettlewell, Rev. F., & W.,
 Kobe Shigai.
 Lee, Miss L., Kobe.
 Nettleton, Miss J. M., Kobe.
 Parker, Miss Alice, Kobe.
 Simpson, Rt. Rev. Bishop
 Basil, Kobe.

Smith, Miss Eva, Kobe.
 Stokes, Miss K. E., Kobe.
 Voules, Miss J. E., Okayama.
 Walker, Mr. F. B., & W.,
 Kobe.

(b) South Tokyo Diocese.

Boyd, Miss H., Tokyo.
 Bucknill, Rev. E. G., & W.,
 Yokohama.
 Chope, Miss D., Tokyo.
 Edlin, Miss C.M.A.T., Tokyo.
 Hailstone, Miss M., Tokyo.
 Harrison, Rev. E. R., & W.,
 (A).
 Heaslett, Bishop S., & W.,
 Yokohama.
 Mander, Miss Tokyo.
 Mercer, Rev. A. M., & W.,
 Tokyo.
 Phillips, Miss G., Tokyo.
 Sharpe, Rev. A. L., Zushi.
 Shaw, Rev. R. D. M., & W.,
 Hiratsuka.

Shepherd, Miss K., Odawara.

Somervell, Miss M., Numazu Shi.

Tanner, Miss K., Tokyo.

Trott, Miss D., Tokyo.

Woolley, Miss K., Tokyo.

Wordsworth, Miss R., Chiba.

45. Foreign Missionary Society of The United Brethren in Christ.

Knipp, Rev. J. Edgar, & W.,
 Otsu.

Shively, Rev. B. F., & W.,
 Kyoto.

46. United Church of Canada.

(a) General Board.

Ainsworth, Rev. F., & W.,
 Toyama.

Albright, Rev. L. S., & W.,
 Shizuoka.

Armstrong, Rev. R. C., &
 W., Tokyo.

Bates, Rev. C. J. L., & W.,
 Kobe.

Bott, Rev. G. E., & W., (A).

Coates, Rev. H. H., & W.,
 Hamamatsu.

Coates, Rev. W. G., & W.,
 (A).

Cragg, Rev. W. J. M., Kobe.

Hennigar, Rev. E. C., & W.,
 Matsumoto.

Hilliard, Rev. F., & W., (A).

Holmes, Rev. C. P., & W.,
 Fukui.

McKenzie, Rev. A. P., &
 W., (A).

McKenzie, Rev. D. R., & W.,
 Tokyo.

McWilliams, Rev. W. R., & W., Kanazawa.

Norman, Rev. D., & W., Nagano.

Norman, Miss L., Kobe.

Outerbridge, Rev. H. W., & W., Kobe.

Price, Rev. P. G., & W., Tokyo.

Stone, Rev. A. R., Nagano.

Tench, Rev. G. R., & W., Kobe.

Whiting, Rev. M. M., & W., (A).

Wilkinson, Rev. A. T., & W., (A).

Woodsworth, Rev. H. F., & W., Kobe.

Wright, Rev. R. C., Tokyo.

(b) Woman's Missionary Society.

Allen, Miss A. W., Tokyo.

Armstrong, Miss M. E., Toyama.

Barr, Miss L. M., Kofu.

Bates, Miss E. L., Kanazawa.

Callbeck, Miss Louise, Nagano.

Chappell, Miss Constance S., Tokyo.

Courtice, Miss Sybil R., Tokyo.

Drake, Miss K. L., (A).

Fullerton, Miss M. F., (A).

Gillespie, Miss Jean, Fukui.

Govenlock, Miss I., Kanazawa.

Greenbank, Miss K. M., Kofu.

Haig, Miss Mary T., Tokyo Fu.

Hamilton, Miss F. G., Tokyo.

Harper, Miss Ruth, Ueda.

Hurd, Miss H. R., Tokyo.

Jost, Miss H. K., Tokyo.

Keagey, Miss M. D., Kofu.

Killam, Miss Ada, Fukui.

Lediard, Miss Ella, (A).

Lindsay, Miss O. C., Shizuoka.

McLachlan, Miss A. May, (A).

McLeod, Miss Anna O., Nagano.

Megaffin, Miss B. I., (A).

Pinsent, Mrs. A. M., Tokyo.

Robertson, Miss M. A., (A).

Rorke, Miss Luella, Shizuoka.

Ryan, Miss Esther L., Ueda.

Scott, Miss Mary, Ueda.

Scruton, Miss Fern, Shizuoka.

Simpson, Miss M. E., Kofu.

Staples, Miss Marie, Tokyo.

Strothard, Miss Alice O., Tokyo.

Suttie, Miss Gwen, Tokyo.

Tait, Miss Sadie O., (A).

Tweedie, Miss E. G., Toyama.

Veazey, Miss M. A., Hamamatsu.

Walker, Miss Edna, Tokyo.

47. United Christian Missionary Society.

Armbruster, Miss Rose T., Osaka.

Asbury, Miss Jessie J., (A).

Clawson, Miss Bertha F., Tokyo.

Crewdson, Rev. Ira D., & W., Osaka.

Erskine, Rev. Wm. H., & W., (A).

Gibson, Miss Martha, Fukushima.

Hendricks, Rev. K. C., & W., (A).

McCall, Rev. C. F., & W., Akita.

McCoy, Rev. R. D., & W., Tokyo.

Palmer, Miss Jewel, Tokyo.

Richey, Miss Helen L., Tokyo.

Scott, Miss Ada C., (A).

Trout, Miss Jessie M., Akita.

Young, Rev. T. A., & W., Tokyo.

48. Universalist General Convention.

Cary, Rev. H. M., & W., Tokyo.

Bowen, Miss G., Tokyo.

Kent, Miss B. M., (A).

Rowe, Mrs. A. G., (A).

Stetson, Rev. C. R., & W., Shizuoka.

49. Wesleyan Methodist Connection of America.

50. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., Yokohama.

Lynn, Mrs. Hazel B., Yokohama.

Pratt, Miss Susan A., Yokohama.

Rogers, Miss Margaret S., Yokohama.

Tracy, Miss Mary E., Yokohama.

51. Yotsuya Mission.

Chase, Mr. J. T., & W., Tokyo.

Cunningham, Miss Doris, Tokyo.

Cunningham, Rev. W. D., & W., Tokyo.

Farnham, Miss Grace, Tokyo.

Hyre, Miss Nelle, Tokyo.

Isaacson, Rev. R. W., & W., Tokyo.

52. Young Men's Christian Association.

(a) American International Committee.

Brown, Mr. Frank H., & W., Tokyo.

Clarke, Doris E., Tokyo.

Converse, Mr. Guy C., & W., Sumiyoshi.

Durgin, Mr. Russell L., & W., Tokyo.

Jackson, Mr. F. Ivor, & W., Yokohama.

Jorgensen, Mr. Arthur, & W., Tokyo.

Patterson, Mr. G. S., & W., Tokyo.

Phelps, Mr. G. S., & W., Tokyo.

Ryan, Mr. W. S., & W., Sumiyoshi.

Sneyd, Mr. H. S., & W., Yokohama.

Swan, Mr. Geo. D., & W., Kyoto.

Trueman, Mr. G. E., & W., Nagoya.

(b) Y.M.C.A. Teachers, Affiliated.

Allison, Mr. John, Maizura.
 Biddison, Mr. Wm., Nagoya.
 Faucette, Mr. T. F., & W.,
 Fukuoka.
 Lory, Mr. Frank B., & W.,
 Sapporo.
 Ostrom, Mr. John W., Na-
 goya.
 Smith, Mr. J. Earl, & W.,
 Sapporo.

**53. Young Woman's Chris-
 tian Association.**

Allen, Miss Carolyn, Yoko-
 hama.
 Anderson, Miss Roberta,
 Kobe.
 Armstrong, Miss Clare,
 Kobe.
 Best, Miss Blanche, Kyoto.
 Davis, Miss Ethel, Tokyo.
 Duncan, Miss Constance,
 (A).
 Gibbons, Miss Mabel, Tokyo.
 Haines, Miss Hazel, Osaka.
 Helmer, Miss Edith B., To-
 kyō.
 Kaufman, Miss Emma R.,
 Tokyo.
 Kaufmann, Miss Irene L.,
 Tokyo.
 Linn, Miss Ruhe, Tokyo.
 Mackinnon, Miss Eva, To-
 kyō.
 Macnaughton, Miss Margar-
 et, Tokyo.
 Marsh, Miss Caroline, Osa-
 ka.
 McGregor, Miss Grace,
 Kobe.
 McIntosh, Miss Elsie, Osaka.
 McKinnon, Miss Claire, (A).

Page, Miss Mary, Kyoto.
 Roe, Miss Mildred, Tokyo.
 Scott, Miss Jane N., Tokyo.
 Scott, Miss Leona, Tokyo.
 Verry, Miss Hazel P., Yoko-
 hama.

**54. World's Sunday School
 Association.**

Coleman, Mr. H. E., & W.,
 (A).

**55. Kagawa Co-operators in
 America.**

Topping, Miss Helen F.

**56. Foreign Missions of the
 Presbyterian Church of
 England.**

Adair, Miss Lily, Shoka.
 Band, Rev. E., & W., Tai-
 nan.
 Barclay, Rev. Thomas,
 Amoy.
 Barnett, Miss M., Tainan.
 Cheal, Dr. P., & W., Tainan.
 Cullen, Miss G. S., Tainan.
 Elliott, Miss Isabel, Shoka.
 Ferguson, Mrs. Duncan,
 Tainan.
 Galt, Miss Jessie, (A).
 Landsborough, Mr. D., &
 W., Shoka.
 Livingston, Miss Anna A.,
 Shoka.
 Lloyd, Miss Jeannie, Tainan.
 Mackintosh, Miss Sabine E.,
 Tainan.
 MacLeod, Rev. Duncan, &
 W., (A).

- | | |
|--|--|
| Marshall, Rev. David F., & W., Tainan. | Clazie, Miss M. G., Tansui. |
| Montgomery, Rev. W. E., & W., Tainan. | Connell, Miss Hannah, Tansui, Formosa. |
| Moody, Rev. C. N., & W., (A). | Dickson, Mr. James, & W., Taihoku. |
| Mumford, Dr. R. H., Shoka. | Fleming, Mr. J. T., & W., Tansui. |
| Nicol, Miss A., Shoka. | Gauld, Miss Gretta, Taihoku. |
| Nielson, Rev. Andrew B., (A). | Gauld, Mrs. M. A., Taihoku. |
| Singleton, Mr. Leslie, & W., (A). | Gushue-Taylor, Dr. G. & W., Taihoku. |
| 57. Board of Foreign Missions, Presbyterian Church in Canada. | Kinney, Miss J. M., Tansui. |
| Adams, Miss Ada, Taihoku. | MacMillan, Rev. Hugh, & W., Tansui. |
| Burdick, Miss Alma M., Tansui. | McClure, Dr. R. B., & W., Taihoku. |
| | Senior, Miss Anne, Taihoku. |
-

LIST OF EDUCATIONAL INSTITUTIONS

Miss Bertha Clawson.

CO-OPERATIVE WORK IN SCHOOLS.

I. Woman's Christian College of Japan.

A. Co-operating Missions.

1. Baptist North (W.A.B.F.M.S.)
2. Canadian Methodist (W.M.S. United Church of Canada)
3. Church of Christ (Disciples) (U.C.M.S.)
4. Methodist Episcopal Church North (W.F.M.S.)
5. Presbyterian Church U.S.A. (W.B.F.M.)
6. Reformed Church in America (W.B.F.M.)

II. Aoyama Gakuin (Methodist)

1. Evangelical
2. Christian Church
3. Church of Christ (Disciples)

III. Baiko Jo Gakuin.

1. Reformed Church of America. (R.C.A.)
2. American Presbyterian.

IV. Kwansei Gakuin.

1. Methodist Episcopal Church South.
2. United Church of Canada.

V. Meiji Gakuin.

1. Reformed Church in America.
2. Presbyterian Church in the U.S.A.

VI. Doshisha University.

1. American Board.
2. United Brethren.

CHRISTIAN SCHOOLS IN JAPAN.

Mission Relations, Grade, Addresses.

2.—American Baptist Foreign Mission Society.

KINDERGARTENS.

- Hinomoto Jogakko Fuzoku Yochien, Himeji-shi, Wata-machi, Miss Vida Post.
- Ishioka Yochien, Ibaraki-ken, Ishioka-machi, Kawamura-cho, 709, Mrs. Seiichi Haraguchi.
- Tsuchiura Yochien, Ibaraki-ken, Tsuchiura-machi, Hon-machi 831, Mrs. Sohan Hashimoto.
- Kamaishi Yochien, Iwate-ken, Kamaishi-machi, Baptist Church, Mr. Kenkichi Kawamura.
- 2 Zenrin Yochien, Kobe-shi, Azumaderi, Miss J. M. G. Wilkinson.
- Zenrin Aika Yochien, Loochoo, Okinawa, Naha, Miss J. M. G. Wilkinson.
- Morioka Yochien, Morioka-shi, Uchomaru, Mrs. Ross.
- Airinen Yochien, Osaka-shi, Higashi-Yodogawa-ku, Imazato, Miss Lucy Russell.
- Airin Yochien, Osaka-shi, Tanimachi, Mrs. T. Ogawa.
- Seiko Yochien, Shiogama-shi, Baptist Church, Miss M. Jesse.
- Taira Yochien, Taira-shi, Baptist Church, Miss M. Jesse.
- Pure Light Yochien, Tono-shi, Miss A. S. Buzzell.
- Ai no Sono Yochien, Tokyo-shi, Kanda-ku, Misaki-cho, 1-chome, 4, Miss A. R. Crosby.
- Seiko Yochien, Tokyo-shi, Koishikawa-ku, Tosakimachi, 91, Miss M. M. Carpenter.
- Seiko Yochien, Tokyo-shi, Koishikawa-ku, Esashimachi, 27, Miss M. M. Carpenter.
- Heiwa Yochien, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. Hajime Watanabe.
- Yokohama Yochien, Yokohama-shi, Kotobuki-cho, Yokohama Baptist Church, Mr. Nobuo Tokita.
- Soshin Jogakko Fuzoku Yochien, Yokohama-shi, Kana-gawa-machi, Miss C. A. Converse.

MIDDLE SCHOOLS.

- Kanto Gakuin (M), Yokohama-shi, 1778 Minami Ota-machi, Mr. Sakata.
 Hinomoto Jo-Gakko, Himeji-shi, 50 Shimo Tera-machi, Miss Wilcox.
 Shokei Jo-Gakko (W), Sendai-shi, 2 Nakajima-cho, Dr. Kawaguchi.
 Soshin Jo-Gakko (W), Yokohama-shi, 3131 Kanagawa-cho, Miss Pawley.

THEOLOGICAL SCHOOLS.

- Theol. Dept. Kanto Gakuin (M), Yokohama-shi, 1778 Minami Ota-machi, Dr. C. B. Tenny.

BIBLE TRAINING SCHOOLS.

- Baptist Joshi Shin Gakko, Osaka-shi, Juso, Miss Camp.

NIGHT SCHOOLS.

- Himeji Kirisutokyo Seinenkai Eigo no Gakko, Himeji-shi, Watamachi, Mr. T. Osawa.
 Osaka Eigo Club, Osaka-shi, Tennoji-ku, Tanimachi, Mr. J. A. Foote.
 Osaka Joshi Eigaku-kan, Osaka-shi, Tennoji-ku, Tanimachi, Mr. J. A. Foote.
 Mead Christian Center, 2 English Schools, Osaka-shi. Higashi Yodogawa-ku, Imazato, Miss Lucy Russell.
 Misaki Young Women's English School, Tokyo-shi, Kanda-ku, Misaki-cho, 1 chome, 4, Mrs. W. Axling.
 Misaki Young Men's Night School, Tokyo-shi, Kanda-ku, Misaki-cho, 1 chome, 4, Dr. Axling.
 Harajiku English School, Tokyo-shigai, Okubo, Hyakunin-machi, Mr. Takahashi.
 Yotsuya English Night School, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. H. Watanabe.
 Waseda Hoshien Night School, Tokyo-shigai, Itabashi-machi, Dr. H. B. Benninghoff.
 Kotobuki Joshi Eigo Yagakkai, Yokohama-shi, Kotobuki-cho, Yokohama Baptist Church, Mr. N. Tokita.
 (Co-operate With Tokyo Woman's College).

- 3.—Allgemeiner Evangelisch-Protestantischer Missionsverein.

KINDERGARTENS.

- Kamitomizaka Yochien, Tokyo-shi, Koishikawa-ku, Kamitomizaka, No. 39, Mrs. Sugenoza.

NIGHT SCHOOLS.

Kyoto Doitsu Yagakko, Kyoto-shi, Shogoin-cho, Noboribata, No. 10, Dr. Schiller.

- * 4.—Foreign Missionary Society of the Friends of Philadelphia.

KINDERGARTENS.

Ishioka Yochien, Yakuba-mae, Ishioka-machi, Ibaraki-ken, Mr. Chiyomatsu Suzuki.

Mito Yochien, 888 Tenno-cho, Mito-shi, Ibaraki-ken, Miss Edith F. Sharpless.

Tokyo Yochien, 30 Koun-cho, Mita Shiba, Tokyo-shi, Mrs. Toki Tomiyama.

Shimotsuma Yochien, Shimotsuma, Ibaraki-ken, Mrs. Gurney Binford.

MIDDLE SCHOOLS.

Friend Jo-Gakko, Tokyo-shi, Mita, Shiba-ku, 30, Koun-cho, Mrs. Toki Tomiyama.

- 8.—Mission Board of the Christian Church.

KINDERGARTENS.

Koin Yochien, Tokyo-shi, Naka Shibuya Christian Church, Rev. C. P. Garman.

Mamiana Yochien, Tokyo-shi, Azabu Christian Church, Rev. C. P. Garman.

Meguro Hoitsu-en, Tokyo-fu, Meguro Christian Church, Rev. C. P. Garman.

Oji Yochien, Tokyo-fu, Oji Christian Church, Rev. C. P. Garman.

Utsunomiya Yochien, Utsunomiya Christian Church, Dr. E. C. Fry.

Sendai Yochien, Sendai Christian Church, Nijunin-machi, Rev. K. Kitano.

Narugo Yochien, Miyagi-ken, Narugo Christian Church, Rev. W. Q. McKnight.

MIDDLE GRADE SCHOOLS.

Utsunomiya Christian Jo-Gakko, Tochigi-ken, Utsunomiya, (Affiliated, but not a mission school).

NIGHT SCHOOLS.

Ishinomaki Christian Church English Night School, Miyagi-ken, Ishinomaki, Motomachi Christian Church, Miss M. Stacy.

11.—Christian and Missionary Alliance.

THEOLOGICAL SCHOOL.

Seisho Gakko, Hiroshima-shi, Shiminaka-machi, No. 22,
Mr. Ryukichi Yamamoto.

13.—Evangelical Church.

Chikko Yochien, 15 Yojo-Dori Nichome, Nishi-ku, Osaka,
Miss Kathryn Schirmer.

Izuo Yochien, Minato-ku, Nakadori, 8 Nichome, Osaka-
shi, Miss Kathryn Schirmer.

Aika Yochien, 41 Otsuka Nakamachi, Koishikawa, Tokyo,
Miss Lois Kramer.

Aisei Yochien, 84 Sasugaya-cho, Koishikawa, Tokyo, Miss
S. Bauerfeind.

Asahi Yochien, Azabu-ku, 28 Kogai-cho, Tokyo, Mrs. Ai
Nozawa.

Kameido Yochien, Kameido 3 chome, Tokyo, Miss Esther
Hammel.

Nezu Yochien, 7 Suga-cho, Hongo-ku, Tokyo, Miss Lois
Kramer.

Heiwa Yochien, Mejiro, 500 Ochiai-machi, Tokyo-fu, Mrs.
P. S. Mayer.

Kanegafuchi Yochien, 310 Sumida-machi, Mukojima, To-
kyo-fu, Miss Gertrud Kuecklich.

Nagoya Yochien, Nagoya, Miss Kathryn Schirmer.

Togane Yochien, Togane-machi, Chiba-ken, Miss Lois
Kramer.

Seiwa Yochien, Honmachi, Shimizu-shi, Shizuoka-ken,
Miss Gertrud Kuecklich.

Itayado Yochien, Itayado Fukuin Kyokwai, Kobe-
shigai, Mrs. H. Thede.

NIGHT SCHOOLS.

Mejiro English School, 500 Ochiai-machi, Tokyo-fu, Rev.
P. S. Mayer.

BIBLE TRAINING SCHOOLS.

Tokyo Bible School, 84 Sasugaya-cho, Koishikawa, Tokyo,
(President) Miss S. Bauerfeind; (Principal) Mr. M.
Aoto.

(Co-operate with Aoyama Gakuin).

14.—General Mission Board Free Methodist Church of
North America.

Free Methodist Theol. Sem., Osaka-shi, Sumiyoshi-ku,
1260 Tennoji-cho, Mr. T. Tsuchiyama.

19.—Kumiai Kyokwai (ABCFM. included).

KINDERGARTENS.

- Aishin Yochien, Tottori-shi, Nishi-machi, 48, S. M. Graves.
 Amashiro Yochien, Okayama-ken, Kojima-gun, Fujito-machi, Amashiro, Nakagiri Juhei.
 Amagasaki Seichoen, Amagasaki-shi, Bessho-mura, Aza Ikeda 276, Imada Ikuyo.
 Chidori Yochien, Kobe-shi, Nishi Suma, Tanikawa 10, Takamatsu Teruko.
 Doshin Yochien, Kyoto-shi, Kamikyo-ku, Tominokoji, Ni-jo Minami-iru, Minaishi Chiyoko.
 Futaba Yochien, Tairen-shi, Satsuma-cho, Honshaura, Kojima Shotaro.
 Hakuai Yochien, Fukushima-ken, Wakamatsu-shi, Amida-cho, Kaneko Shigemitsu.
 Hokukko Yochien, Sapporo-shi, Odori, Nishi 1 chome, 14, Iwagami Setsu.
 Imadegawa Yochien, Kyoto-shi, Imadegawa-dori, Tera-machi, Nishi Iru Agar, K. F. Fanning.
 Imazu Futaba Yochien, Hyogo-ken, Muko-gun, Imazu-cho, Aza Takeshio, Koizume Sumi.
 Katsuyama Yochien, Matsuyama-shi, Kasaya-machi, 5, Mrs. Leeds Gulick.
 Kyoai Yochien, Miyazaki-shi, Kami Beppu, Sakurai Kan-ichiro.
 Matsuyama Yochien Matsuyama-shi, Eiki-cho, 27, Cornelia Judson.
 Fuzoku Yochien, McLean Yochien, Kyoto-shi, Shimogamo, Matsunoki-cho, Suemitsu Nobuko.
 Maebashi Yochien, Maebashi-shi, Hagi-machi 255, Fujimaki Shinsuke.
 Nayori Yochien, Amashio-no-kuni, Nayori-cho, Odori Minami 2-chome, Kokita Jinnosuke.
 Okayama Hakuai-kai Yochien, Okayama-shi, Hanabatake, 38, A. P. Adams.
 Reinanzaka Yochien, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Minobe Tsuruna.
 Shoei Yochien, Kobe-shi, Nakayamate Dori, 5 chome Wakuyama Kiso.
 Soai Yochien, Kyoto-shi, Shinsakae-machi Dori, Niomon Minami iru, K. F. Fanning.
 Seishin Yochien, Maebashi-shi, Kitakuruwa-cho, 81, F. E. Griswold.
 Seikishin Yochien, Gumma-ken, Usui-gun, Haraichi-machi, 146, Kashiwagi Kiyoko.
 Seishin Yochien, Niigata-shi, Higashi Naka-dori, Niban-cho, Toyama Chiyo.

- Shinai Yochien, Gumma-ken, Shibukawa-cho, 2248, Nakamura Saya.
- Saijo Futaba Yochien, Ehime-ken, Saijo-cho, O-machi, Kawashima Sumako.
- Tokyo Shimin Yochien, Tokyo-fu, Sendagaya-machi, 491, Tanaka Masako.
- Takenaka Yochien, Okayama-ken, Kurashiki-cho, Asahimachi, Takenaka Mitsuko.
- Zenrinrinkan Yochien, Osaka-shi, Higashi Yodogawa-ku, Honjo-machi, 505, No. 2, Watanabe Tsuruko.
- Sakai Yochien, Sakaishi, Kurumano-cho, Hogashi, 1-chome, Mori Masako.
- Annaka Futaba Yochien, Gumma-ken, Annaka-cho, Tanaka Kyoshiro.
- Megumi Yochien, Tokyo-fu, Iriarai-cho, Arai-juku, 450, Iwamura Seishiro.

PRIMARY SCHOOLS.

- Okayama Hakuai-kai Jinjo Shogakko, Okayama-shi, Hanababatake, 37, A. P. Adams.

MIDDLE SCHOOLS.

- Baika Koto Jo-Gakko, Osaka-fu, Toyono-gun, Toyonaka-cho, Iba Kikujiro.
- Doshisha Chugakko, Kyoto-shi, Karasumaru-dori, Imadegawa Agaru, Suemitsu Nobuzo.
- Doshisha Jogakko, Kyoto-shi, Imadegawa-dori, Teramachi Nishi Iru, Yamanaka Hyaku.
- Kobe Jogakuin, Jogaku-bu, Kobe-shi, Yamamoto-dori 4-chome, 60, Kawasaki Ichizo.
- Matsuyama Jo-Gakko, Matsuyama-shi, Kotojin-machi, 3 No. 65, O. S. Hoyt.
- Kyoai Jo-Gakko, Maebashi-shi, Iwagami-cho, 131, Shu Sao Shi.
- Oe Koto Jo-Gakko, Kumamoto-shi, Oe-machi, Takesaki Yasuo.
- Seiyu Jo-Gakko, Niigata-shi, Higashi-naka-dori, Nibancho, Osada Tokiyuki.

THEOLOGICAL SCHOOLS.

- Doshisha Daigaku, Bungaku-bu, Shingaku-ka, Kyoto-shi, Kamikyo-ku, Shin Kitakoji-machi, Ashida Keiji.
- Doshisha Semmon Gakko, Shingaku-bu, Kyoto-shi, Kamikyo-ku, Shin Kitakoji-machi, Ashida Keiji.
- Tokyo Shin Gakko, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Kozaki Kodo.

BIBLE TRAINING SCHOOLS.

Kobe Joshi Shin Gakko, Kobe-shi, Nakayamate-dori, 6 Chome, Soto 59, Nagasaka Sakujiro, (Acting).

COLLEGES. (Men)

Doshisha Daigaku Bungaku-bu, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Wada Rinkuma.

Doshisha Daigaku Hogaku-bu, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Wada Takeshi.

Doshisha Daigaku Yokwa, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Hayami Tosuke.

Doshisha Semmon Gakko, Koto Shogyo-bu, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Nakagawa Seikichi.

Doshima Semmon Gakko, Eigo Shihan-bu, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Motomiya Yahei.

Doshisha Semmon Gakko, Seiji Keizai-bu, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Wada Takeshi.

COLLEGES (Women)

Doshisha Jo-Gakko Semmon-bu, Kyoto-shi, Imadegawa-dori, Tera-machi, Nishi iru, Masuda Michiko.

Kobe Jo-Gakuin Daigaku-bu, Kobe-shi, Yamamoto-dori, 4-chome, 60, Hishinuma Heiji.

Baika Joshi Semmon Gakko, Osaka-fu, Toyono-gun, Toyonaka-cho, Iba Kikujiro.

NORMAL OR TEACHER TRAINING SCHOOLS.

Shoei Yochien Hobo Denshu-jo, Kobe-shi, Nakayamate-dori, 5-chome, Wakuyama Kiso.

OTHER EDUCATIONAL INSTITUTIONS.

Kyoto Eigo Gakko, Kyoto-shi, Kamikyo-ku, Tominokoji Nijo Sagaru, Ebizawa Akira.

Matsuyama Ya-Gakko, Matsuyama-shi, Eiiki-machi, 20, Nishimura Kiyo.

Osaka Kyokai, Joshi Eigo Gakko, Osaka-shi, Nishi-ku, Edobori, 2-chome, Hatanaka Hiroshi.

Tottori Eigo Kai, Tottori-shi, Nishi-machi, E. L. Coe.

20.—United Lutheran Church of America.

KINDERGARTENS.

Nampaku Yochien, Fukuoka-shi, Hakata, Daijoji-machi, Miss Helen Shirk.

Kurume Yochien, Kurume-shi, Hiyoshi-machi, Miss Helen Shirk.

Saga Yochien, Saga-shi, Hanabusa Koji, Miss Faith Lippard.

Ogi Yochien, Saga-ken, Ogi-machi, Miss Faith Lippard.

Yorokobi no Yochien, Kumamoto-shi, Oe-machi, Rev. D. G. M. Bach.

Kikugawa Yochien, Tokyo-shi, Honjo-ku, Yanagiwara, 3-chome, 36, Rev. A. J. Stirewalt.

MIDDLE SCHOOLS.

Kyushu Gakuin, Kumamoto, Oe-machi, Rev. L. S. G. Miller.

Kyushu Gakuin (W), Kumamoto-shigai Murozono, Miss Martha B. Akard.

THEOLOGICAL SCHOOLS.

Lutheran Theological Seminary (M), Tokyo-fu Nogata-machi, Rev. J. K. Linn.

NIGHT SCHOOLS.

Hakata English Night School, Fukuoka-shi, 17 Hakata, Kami-Ichi, Koji, Rev. C. E. Norman.

Kikugawa English Night School, Tokyo-shi, Honjo-ku, Yanagiwara, 3-chome, No. 31, Rev. A. J. Stirewalt.

21.—Lutheran Gospel Association, Finland.

KINDERGARTENS

Iida Yochien, Iida-machi, Nakano-cho, Nagano-ken, Mrs. A. Karen.

46.—United Church, Canada.

KINDERGARTENS.

Tani no Yuri Yochien, Matsumoto-shi, Yotsuya, Rev. E. C. Hennigar.

Seiryu Yochien, Nagoya-shi, 6 Hatchome, Hisaya-cho, Mr. A. P. McKenzie.

Gyosei Yochien, Nagoya-shi, Dekimachi, Higashi-ku, Mr. A. P. McKenzie.

Toyo Eiwa Jo-Gakko, Fuzoku Yochien, Tokyo-shi, Azabuku, 8 Toriizaka, Miss Drake.

Eisaikwan Yochien, Tokyo-shi, 380 Sunohara, Yanagishima, Kameido, Miss Rorke.

Ishikawa Yochien, Ichikawa-machi, Yamanashi-ken, Miss Keagey.

Fukui Yochien, Fukui-shi, Miss Gillespie.
 Maruoka Yochien, Maruoka-machi, Fukui-ken, Miss Gillespie.
 Ono Yochien, Ono-machi, Fukui-ken, Miss Gillespie.
 Aoba Yochien, Toyama-shi, Sogawa-cho, Miss Armstrong.
 Isurugi Yochien, Toyama-shi, Isurugi-machi, Miss Armstrong.
 Agaretate-machi Yochien, Toyama-shi, Agaretate-machi, Miss Armstrong.
 Shunjo Yochien, Toyama-shi, Miss Armstrong.
 Nanao Yochien, Nanao-machi, Ishikawa-ken, Miss Tait.
 Nomachi Yochien, Kanazawa-shi, Nomachi, Miss Tait.
 Kawakami Yochien, Kanazawa-shi, Kawakami, Miss Lediard.
 Baba Yochien, Kanazawa-shi, Baba-cho, Miss Lediard.
 Shirokane Yochien, Kanazawa-shi, Shirokane-cho, Miss Lediard.
 Asahi Yochien, Nagano-shi, 12 Agata-machi, Miss McLeod.
 Serita Yochien, Nagano-shi, Serita-machi, Miss McLeod.
 Baiko Yochien, Ueda-shi, Shinshu, Marubori-cho, Miss Scott.
 Eiwa Jo-Gakko Fuzoku Yochien, Kofu-shi, 324 Hyakko-ku-machi, Miss Scruton.
 Tokida Yochien, Ueda, Shinshu, Tokida Machi, Miss Scott.
 Tsuruga Yochien, Tsuruga, Fukui-ken, Rev. C. P. Holmes.

PRIMARY SCHOOLS.

Toyo Eiwa Jo-Gakko, Tokyo-shi, 8 Toriizaka, Azabu, Miss Hamilton.
 Nippori Airindan, Tokyo-shi, 1502 Nippori, Motokanasugi, Rev. P. G. Price.

MIDDLE SCHOOLS.

Toyo Eiwa Jo-Gakko, Tokyo-shi, 8 Toriizaka, Azabu, Miss Hamilton.
 Eiwa Jo-Gakko, Shizuoka-shi, Nishikusabuka-cho, Miss Lindsay.
 Eiwa Jo-Gakko, Kofu-shi, Atago-machi, Miss Greenbank.
 (M)—Co-operating with Kwansai Gakuin.)

THEOLOGICAL SCHOOLS.

Co-operate with Kwansai Theological School.

COLLEGES.

(Co-operate with Kwansei Gakuin, also with Woman's Christian College.)

INDUSTRIAL SCHOOLS.

Cartmell Sewing School, Kofu-shi, 324 Hyakkoku-machi,
Miss Keagey.

NIGHT SCHOOLS.

Negishi Night School, Tokyo-shi, Kanasugi, Rev. P. G.
Price.

Nomachi Night School, Kanazawa-shi, Nomachi, Rev. W.
R. McWilliams.

NORMAL AND TRAINING SCHOOLS.

Kindergarten Normal School, Tokyo-shi, 8 Toriizaka,
Azabu, Miss Hamilton.

22.—Board of Foreign Missions and Woman's Foreign
Missionary Society of the Methodist
Episcopal Church.

KINDERGARTENS.

Tamanoye Yochien, 11 Oura, Nagasaki-shi, Miss Mariana
Young.

Migiwa Yochien, 11 Oura, Nagasaki-shi, Miss Mariana
Young.

Oye Yochien, 586 Kuhonji, Oe, Kumamoto, Miss Carolyn
Teague.

Yamaga Yochien, Yamaga-machi, Kumamoto-ken, Miss
Teague.

Yatsushiro Yochien, Nihon Methodist Church, Yatsushiro-
machi, Kumamoto-ken, Dr. Yoshinori Yamazaki.

Kagoshima Yochien, 143 Kajiya-cho, Kagoshima, Miss
Alice Finlay.

Iwamizawa Yochien, Iwamizawa Nihon Methodist Kyo-
kwai, Rev. N. Sakae.

Iwanai Yochien, Iwanai Nihon Methodist Kyokwai, Rev.
T. Munakata.

Dickerson Memorial Yochien, 53 Motomachi, Hakodate,
Miss B. M. Bailey.

Pascoe Memorial Yochien, Otowa-cho, Hakodate, Miss
B. M. Bailey.

Mary Alexander Memorial Yochien, Hirosaki-shi, Miss
Irma Taylor.

Aiko Yochien, Hirosaki-shi, Kajimachi, Miss Irma Taylor.

Kanagawa Yochien, Yokohama-shi, Kanagawa, Miss
Waka Ninomiya.

Airin Yochien (Lee Memorial), Sendai-shi, 2 Samban-cho,
Miss Lee.

Myojo Yochien, Yonezawa, Rev. Kinzo Yamada.

Flora Best Harris Yochien, Kamakura, Rev. T. Ukai.

MIDDLE SCHOOLS.

- Iai Jo-Gakko, Hakodate-shi, Yunokawadori, Miss Alice Cheney.
- Hirosaki Jo-Gakko, Hirosaki-shi, Sakamoto-cho, Miss Helen Russell.
- To-O Gijuku, Hirosaki-shi, 2 Shimonane, Mr. J. Sasamori.
- Aoyama Gakuin, Tokyo-fu, Aoyama, 1-chome, Minami-machi, President Dr. M. Ishizaka, Middle School Dean. Rev. Yoshimine Abe.
- Aoyama Gakuin Jo-Gaku-bu, Tokyo-fu. Aoyama, 7-chome, Minami-machi, (Principal) Miss Alberta B. Sprowles.
- Fukuoka Jo-Gakko, Fukuoka-shi, Miss Harriet M. Howey.
- Kwassui Jo-Gakko, Nagasaki-shi, Higashi Yamate, Miss Anna Laura White.
- Chinzei Gakuin, Nagasaki-shi, Higashi Yamate, Rev. Noboru Kawasaki.

COLLEGES.

- Aoyama Gakuin, Tokyo-fu, Aoyama, 7-chome, Minami-machi, President Dr. M. Ishizaka. College Dean, Dr. Keinosuke Yabuuchi.
- Kwassui Joshi Semmon-ka, Nagasaki-shi, Higashi Yamate, Miss Anna Laura White.
- (Co-operate with Woman's Christian College, Tokyo.)

THEOLOGICAL SCHOOLS.

- Aoyama Gakuin Shingaku-bu, Tokyo-fu, Aoyama 7-chome, Minami-machi, President, Dr. M. Ishizaka. Dean, Rev. Arthur D. Berry.
- Nihon Joshi Shin-Gakuin, Tokyo-fu, Aoyama 7-chome, Minami-machi, President, Dr. M. Ishizaka. Principal, Miss H. M. Jost.

NIGHT SCHOOLS.

- Akunoura Night School, 6 Higashi Yamate, Nagasaki-shi, Rev. W. W. Krider.

23.—Board of Missions of the Methodist Episcopal Church, South.

KINDERGARTENS.

- Kyonan Yochien, Kyoto-shi, Miss I. M. Worth.
- Tsuru Machi Yochien, Osaka-shi, Miss M. M. Cook.
- Frances Virginia Yochien, Osaka-shi, Miss M. M. Cook.

- East Osaka Yochien, Osaka-shi, Miss M. M. Cook.
 Fukushima Yochien, Osaka-shi, Fukushima Meth.
 Church, Miss M. M. Cook.
 Lambuth Jo-Gakuin, Yochien, Osaka-shi, 5290 Ishigatsuji-
 cho, Tennoji-ku, Miss M. M. Cook.
 Koyo Yochien, Ashiya, Hyogo-ken, Mrs. J. T. Meyers.
 Lambuth Memorial Yochien, Kobe-shi, 35 Nakayamate-
 dori 4-chome, Miss M. M. Cook.
 Shoju Yochien, Kobe-shi, Kwansei Gakuin, Mrs. M.
 Matsumoto.
 Seishi Yochien, Yamazaki-shi, Hyogo-ken, Rev. P. L.
 Palmore.
 Hiroshima Girls' School Yochien, Hiroshima-shi, Kami
 Nagarekawa-cho, Rev. S. A. Stewart.
 Ivey Yoshien, Hiroshima-shi, Mikawa-cho, Miss Lois Mad-
 dux.
 Kwannon Yochien, Hiroshima-shi, Kwannon, Rev. S. A.
 Stewart.
 Takajo-machi Free Yochien, Hiroshima-shi, Takajo-
 machi, Rev. S. A. Stewart.
 Newton Yochien, Kure-shi, Nihon Methodist Church.
 Miss Mary Searcy.
 Iwakuni Yochien, Iwakuni-machi, Hiroshima-ken, Rev.
 W. A. Wilson.
 Futaba Yochien, Okayama-shi, Nihon Methodist Church,
 Rev. W. A. Wilson.
 Tadotsu Yochien, Tadotsu-machi, Kagawa-ken, Rev. W.
 A. Wilson.
 Kanko Yochien, Kanko, Korea, Rev. W. A. Wilson.
 Yanai Yochien, Yanai-machi, Yamaguchi-ken, Rev. W. R.
 Weakley.
 Tokuyama Yochien, Tokuyama-machi, Yamaguchi-ken,
 Rev. W. R. Weakley.
 Shinai Yochien, Beppu-shi, Oita-ken, Miss Mozelle Tumlin.
 Airin Yochien, Oita-shi, 55 Niage-machi, Miss Annette
 Gist.
 Gotoji Yochien, Gotoji-machi, Fukuoka-ken, Rev. I. L.
 Shaver.
 Saibi Yochien, Nakatsu-machi, Oita-ken, Mrs. I. L. Shaver.
 Shinai Yochien, Matsuyama-shi, 10 Ichiban-cho, Mrs. W.
 J. Callahan.
 Yawatahama Yochien, Yawatahama-machi, Ehime-ken,
 Miss Moriwaki.
 Unomachi Yochien, Unomachi, Ehime-ken, Mr. B. Shimizu.
 Kakujo Yochien, Uwajima-machi, Ehime-ken, J. W. Frank.
 Murai Memorial Yochien, Yoshida-machi, Ehime-ken,
 (Independent) Mr. J. Ishihara.

Gunge Yochien, Mikage-machi, Hyogo-ken (Independent)
R. Yoshida.
Kudamatsu Yochien, Kudamatsu Yamaguchi-ken, Rev. W.
R. Weakley.

PRIMARY SCHOOLS.

Hiroshima Jo-Gakko, Hiroshima-shi, Kaminagarekawa-
cho, Rev. S. A. Stewart.

MIDDLE SCHOOLS.

Hiroshima Jo-Gakko, Hiroshima-shi, Kaminagarekawa-
cho, Rev. S. A. Stewart.
Kwansei Gakuin, Kobe-shi, (Union with United Ch. of
Canada.) Dr. C. J. L. Bates.

THEOLOGICAL SCHOOLS.

Kwansei Gakuin, Kobe-shi, (Union with United Ch. of
Canada) Dr. C. J. L. Bates.
Seisho Gakko, Hiroshima-shi, Shimonaka-machi, Rev. K.
Hiraide.

BIBLE TRAINING SCHOOLS.

Lambuth Jo-Gakuin (Bible Department), Osaka-shi, 5290
Ishigatsuji-cho, Tennoji-ku, Rev. M. Akazawa.

COLLEGES.

Kwansei Gakuin, Kobe-shi (Union with United Ch. of
Canada), Rev. C. J. L. Bates.
Hiroshima Jo-Gakko, Hiroshima-shi, Kaminagarekawa-
cho, Rev. S. A. Stewart.

INDUSTRIAL SCHOOLS.

Palmore Women's Eng. Inst., Kobe-shi, 35 Nakayamate-
dori, 4-chome, Miss C. G. Holland.

NIGHT SCHOOLS.

Palmore Institute, Kobe-shi, 23 Kitanagawa-dori 4-chome,
Mr. J. S. Oxford.
Fraser Institute, Hiroshima-shi, Rev. J. B. Cobb.

NORMAL AND TEACHER TRAINING.

Lambuth Jo-Gakuin (Kindergarten Teacher Training De-
partment), Osaka-shi, 5290 Ishigatsuji-cho, Tennoji-
ku, Rev. M. Akazawa.

24.—Methodist Protestant Church.

KINDERGARTENS.

- Eiwa Jo-Gakko, Fuzoku Yochien, Yokohama-shi, 124 Maita-machi, Olive I. Hodges.
 Sayuri Yochien, Oyama, Margueretta Sampson.
 Tokiwa Yochien, Hamamatsu-shi, 16 Motoshiro-cho, Alice L. Coates.
 Kakiwa Shinsei Yochien, Nagoya-shi, Atsuta, 105 Tama-moi-cho, Mary E. Williams.

PRIMARY SCHOOLS.

- Eiwa Jogakko, Fuzoku Shogakko, Yokohama-shi, 124 Maita-machi, Olive I. Hodges.

MIDDLE SCHOOLS.

- Nagoya Chu Gakko, Nagoya-shi, 47 Chokyuji-machi, Mr. D. Mimura.
 Yokohama Eiwa Jo-Gakko, Yokohama-shi, 124 Maita-machi, Olive I. Hodges.

28.—Sei-Ko-Kwai.

KINDERGARTENS.

- Heian Yochien, Kyoto-shi, Miss Helen Disbrow.
 St. Mary's Yochien, Kyoto-shi, Rev. K. Takamatsu.
 St. John's Yochien, Kyoto-shi, Miss Helen Disbrow.
 Shinai Yochien, Kyoto-shi, Miss Helen Disbrow.
 Seishin Yochien, Otsu-shi, Miss Helen Disbrow.
 Futaba Yochien, Kanazawa-shi, Miss Helen Tetlow.
 Shinmaizuru Yochien, Shinmaizuru, Rev. M. Murata.
 Nishizu Yochien, Wakasa, Rev. T. Yamada.
 Seiyushu Yochien, Wakayama, Rev. Z. Yagi.
 St. John's Yochien, Koriyama, Miss Helen Disbrow.
 Ikusei Yochien, Sakurai, C. Kitagawa.
 St. James' Yochien, Tsu, Rev. J. Nishida.
 Seiko Yochien, Ueno, Rev. C. Okamoto.
 St. Peter's Yochien, Tomisato-mura, Nara-ken, Rev. K. Hamada.
 Takasaki Yochien, Takasaki, Miss Bessie McKim.
 Ryujo Yochien, Nagoya, Miss Nora F. J. Bowman.
 Ryujo Yochien, Habashita Branch, Nagoya, Miss Nora F. J. Bowman.
 Ryujo Yochien, Gokiso Branch, Nagoya, Miss Nora F. J. Bowman.
 Meido Yochien, Gifu, Miss Gertrude Shore.
 Sayuri Yochien, Toyohashi, Miss Adelaide Moss.

- Koyo Yochien, Takata, Miss Irene Isaacs.
 Seijuji Yochien, Matsumoto, Miss Florence Hamilton.
 Inariyama Yochien, Inariyama, Miss H. Horobin.
 Hachioji Yochien, Hachioji, Rev. K. Ito.
 Hatsukari Yochien, Kawagoye, Deaconess A. L. Ranson.
 Matsuyama Yochien, Matsuyama, Deaconess A. L. Ranson.
 Reiwa Yochien, Urawa, Miss Nellie McKim.
 Aishi Yochien, Omiya, Miss Nellie McKim.
 Kumagaya Yochien, Kumagaya, Miss Nellie McKim.
 St. Mathias Yochien, Maebashi, Miss Bessie McKim.
 St. Mary's Yochien, Ashikaga, Miss Bessie McKim.
 Shinmachi Yochien, Shinmachi, Miss Bessie McKim.
 Seiai Yochien, Kusatsu, Miss Cornwell Legh.
 Airin Yochien, Utsunomiya, Miss Gladys Gray.
 Airin Yochien, Nikko, Miss Gladys Gray.
 Shimodate Yochien, Shimodate, Rev. C. H. Evans.
 Onai Yochien, Mito, Rev. C. H. Evans.
 Futaba Yochien, Sukegawa, Rev. C. H. Evans.
 Aoba Yochien, Sendai, Deaconess V. D. Carlsen.
 Nio Yochien, Morioka, Rev. W. F. Madely.
 Minato Yochien, Minato, Rev. W. F. Madely.
 Hachinohe Yochien, Hachinohe, Rev. W. F. Madeley.
 Odate Yochien, Odate, Miss Hittle.
 Seishien Yochien, Akita, Miss M. Humphreys.
 Kasumi Yochien, Yamagata, Miss Bessie Mead.
 Seiai Yochien, Fukushima, Rev. W. F. Madely.
 Seiai Yochien, Wakamatsu, Rev. J. C. McKim.
 Yumoto Yochien, Yumoto, Rev. J. C. McKim.
 St. Paul's Yochien, 13 of 3 Kobiki-cho, Kyobashi-ku, Tokyo,
 Rev. Y. Matsui.
 Seiai Yochien, 542 Nishiyama, Ikebukuro, Tokyo.
 Aiko Yochien, Koshinden Ashiya, Mr. K. Nakamura.
 Naniwa Yochien, Higashi Naniwa-mura, Amagasaki, Miss
 A. M. Cox.
 Tsukaguchi Yochien, Jutakuchi, Tsukaguchi-cho, Hyogo-
 ken, Miss A. M. Cox.
 Ryozen Yochien, Nishi-machi, Yonago, Tottori-ken, Mr.
 Soichi Nagao.
 Seishin Yochien, Sakaimachi, Tottori-ken, Rev. Kunigoro
 Fukushima.
 Yokaichiba Yochien, Tamachi, Yokaichiba-cho, Chiba-ken.
 Zuiho Yochien, 134 Kome-machi, Kushiro-shi, Hokkaido.
 Futaba Yochien, Higashi 4jo, 10-chome, Obihiro-cho,
 Tokachi.
 Aiko Yochien, 9 Minami-dori, 5-chome, Abashiri-cho,
 Kitami.
 Setoda Yochien, Inland Sea, Setoda, Miss Kawamoto.
 Shigei Yochien, Inland Sea, Shigei, Mrs. Arakawa.

Mitsunosho Yochien, Inland Sea, Mitsunosho, Miss Wada.
 Aiko Yochien, Miyagi-ken, Motogoshi-gun, Kesenuma-
 machi, Mrs. Wakamatsu.
 Kizu Kaikan Yochien, Kyoto-fu, Sawara-gun, Nemuro-cho,
 Miss T. Imai.
 Mutsumaji No Sono Yochien, Hokkaido, Nemuro-no-kuni,
 Nemuro-cho, Mr. S. Horiuchi.
 Showa Yochien, Kanagawa-ken, Kawasaki-shi, Mr. T.
 Osaka.
 Shoten Church Yochien, Kobe.
 St. John's Yochien, Suma.

MIDDLE SCHOOLS.

St. Paul's, Tokyo-fu, Ikebukuro, Rt. Rev. C. S. Reifsneider.
 St. Margaret's, Tokyo-fu, Tokaido-machi, Miss C. G. Hey-
 wood.
 St. Agnes' (Heian Koto Jo-Gakko), Kyoto-shi, Mr. K.
 Hayakawa
 Momoyama Middle School, Kitatanabe-cho, Sumiyoshi-ku,
 Osaka, Rev. G. W. Rawlings.
 Bishop Poole Memorial Girls' School, Tsuruhashi, Tennoji,
 Higashinari-ku, Osaka, Mr. Hide Koizumi.
 Shoin Koto Jo-Gakko, Kobe, Mr. J. Asano.

THEOLOGICAL SCHOOLS.

Shingakuin, Tokyo-fu, Ikebukuro, Rev. Dr. J. K. Ochiai
 (Dean).

BIBLE TRAINING SCHOOLS.

Fukuoka Bible School, 225, Sho Aza Mameda, Fukuoka-
 ken, Rt. Rev. A. Lea.
 St. Paul's Tokyo-fu, Ikebukuro, Rt. Rev. C. S. Reifsnider.
 Aoba Jo-gakuin, Sendai, Deaconess V. D. Carlsen.

COLLEGES.

St. Pauls, Tokyo-fu, Ikebukuro, Rt. Rev. C. S. Reifsnider.

INDUSTRIAL SCHOOLS.

Aomori Sewing School, Aomori-shi, Miss Gladys Spencer.
 Hirosaki Sewing School, Hirosaki-shi, Miss Dorothy
 Hittle.

NORMAL AND TRAINING.

St. Luke's Nurses' School, Tokyo-shi, Tsukiji, Dr. R. B.
 Teusler.
 Ryujo Hobo Yoseijo, Nagoya, Miss Nora F. J. Bowman.

NIGHT SCHOOLS.

Nara Night School, Nara-shi, Rev. D. Yoshimura.
Fukui Night School, Fukui-shi, Rev. M. Okajima.

SPECIAL SCHOOLS.

Gifu Kumoin (School for the Blind), Gifu-shi, (Incho),
Mr. Keijiro Kozaki, (Rijicho) Rt. Rev. H. J. Hamilton,
D.D.

29.—Omi Mission.

KINDERGARTENS.

Seiyuen Yochi-en, Omi-Hachiman-cho, Omi, Mrs. W. M.
Vories (Principal).
Shion Yochi-en, Maibara-cho, Ome, Mr. T. Yamada.

NIGHT SCHOOLS.

Omi-Hachiman Eigo Gakko, Omi-Hachiman-cho, Omi, W.
M. Vories (Principal).
Maibara Eigo Gakko, Maibara-cho, Omi, T. Yamada,
(Principal).

30.—Oriental Missionary Society.

BIBLE TRAINING SCHOOLS.

Bible Training Institute (Co-ed), Tokyo-fu, Yodobashi,
Kashiwagi, 391, (Dean), Rev. A. Kurumada.

33.—Board of Foreign Missions of the
Presbyterian Church.

KINDERGARTENS.

Kaikwa Yochi-en, Nishinari-ku, Tamade-cho, Osaka, Miss
Sallie Alexander.
Muro-machi Yochi-en, Muro-machi, Kyoto, Mrs. Harvey
Brokaw.
Nishijin Yochi-en, Machiya-cho, Nakadachiuru-sagaru,
Kyoto, Mrs. H. Brokaw.
Miller Yochi-en, Tamaki-cho, Tsu, Mrs. J. Hirao.
Yamada Yochi-en, Miyajiri-cho, Yamada, Miss Jessie
Riker.
Kanazawa Yochi-en, Shimo Honda-machi, 6-Bancho, No. 33
Kanazawa-shi, Miss A. Irene Reiser.
Takaoka Yochien, Sakashita-cho, Takaoka, Miss Reiser.
Myojo Yochi-en, Noda, Yamaguchi, Yamaguchi-ken.
Rose Yochi-en, Tomioka 1-Chome, Otaru, Hokkaido, Miss
C. H. McCrory.
Chihon Yochi-en, Oi-machi, Tokyo, Mrs. Theodore Walser.

MIDDLE SCHOOLS.

- Baiko Jo-Gakko, Shimonoseki-shi, (Union with 40), Mr. T. Hirotsu.
 Wilmina Jo-Gakko, Osaka-shi, Niemoncho, Tamatsukuri, Mr. K. Morita.
 Hokuriku Jo-Gakko, Kanazawa-shi, 10 Kakinoki-batake, Mr. S. Nakazawa.
 Hokusei Jo-Gakko, Sapporo-shi, Kita Shinji-cho, Nishi 1-Chome, Miss Alice Monk.
 Joshi Gakuin, Tokyo-shi, 33 Kami Nibancho, Kojimachi-ku, Miss Taneko Mitani.
 Meiji Gakuin (M), Tokyo-shi, Shirokane, Shiba (Union with No. 40), Mr. D. Tagawa.

COLLEGES.

- Meiji Gakuin (Co-ed), Tokyo-shi, Shirokane, Shiba (Union with No. 40), Mr. D. Tagawa.

(Co-operate in Woman's Christian College, Tokyo).

THEOLOGICAL SCHOOLS.

- Meiji Gakuin, Tokyo-shi, Shirokane, Shiba (Union with No. 40), Mr. D. Tagawa.
 Osaka Shin Gakuin, Osaka-fu, Kitabatake, Sumiyoshimura, Dr. J. B., Ayers, D.D.
 Chuo Theological Seminary (Union), Kobe, Dr. S. P. Fulton.

34.—Executive Committee of Foreign Mission of the Presbyterian Church in the United States.

KINDERGARTENS.

- Okazaki Yochi-en, Okazaki, Miss Florence Patton.
 Kobe Yochi-en, 45 Kami Tsutsui-dori, Mrs. S. P. Fulton.
 Kobe Yochi-en, 112 Yamate-dori, 4-chome, Mrs. H. W. Myers.
 Nagoya Yochi-en, Nagoya-shi, Mrs. L. C. M. Smythe.
 Nagoya-Yochi-en, Nagoya-shi, Miss L. G. Mirtland.
 Toyohashi Yochi-en, Toyohashi, Miss Anna Patton.
 Marugame Yochi-en, Marugame, Mrs. J. W. Hassell.
 Takamatsu Yochi-en, Rev. Takeda.

MIDDLE SCHOOLS.

- Kinjo Jo-Gakko, Nagoya-shi, Mr. Y. Ichimura.

THEOLOGICAL SCHOOLS.

Kobe Seminary, Kobe-shi, Dr. S. P. Fulton.

INDUSTRIAL SCHOOLS.

Kochi Jo-Gakko, Kochi, Miss Dowd.

40.—Reformed Church in the United States.

MIDDLE SCHOOLS.

Tozan Gakuin Chugakko, Nagasaki-shi, 9 Higashi Yamate,
Rev. Willis G. Hoekje.

Ferris Wa-Ei Jo-Gakko, Yokohama-shi, 178 Bluff, Rev. L.
J. Shafer.

Baiko Jo-Gakuin, Shimonoseki-shi, (Union with 38) Mr.
Hirotzu.

(Co-operate with Meiji Gakuin in all Departments.)

36.—Reformed Church in the United States.

Seiai Yochi-en, Sendai-shi, Higashi Samban-cho, Mrs. D.
B. Schneder.

Aiko Yochi-en, Kakuda-machi, Miyagi-ken, Mr. J. Endo.
Hizume Yochi-en, Hizume-machi, Iwate-ken, Mr. M. Sasa-
hara.

Chitose Yochi-en, Yamagata-shi, Yamagata-ken, Mrs. F.
L. Fesperman.

Yonezawa Yochi-en, Yonezawa-shi, Yamagata-ken, Rev.
T. Takagi.

Miharu Yochi-en, Miharu-machi, Fukushima-ken, Mr. B.
Bannai.

Koshigaya Yochi-en, Koshigaya-machi, Saitama-ken, Rev.
T. Nagao.

Iwatsuki Yochi-en, Iwatsuki-machi, Saitama-ken, Mr. T.
Kuze.

Aiko Yochi-en, Tokyo-shi, Kanda-ku, Mrs. H. K., Miller.
Aomori Yochi-en, Aomori-shi, Aomori-ken, Rev. T. Taguchi.

MIDDLE SCHOOLS.

Tohoku Gakuin, Sendai-shi, Higashi Nibancho, Rev. D. B.
Schneder, D.D.

Miyagi Jo-Gakko, Sendai-shi, Higashi Nibancho, Rev. A.
K. Faust, Ph.D.

COLLEGES.

Tohoku Gakuin, Sendai-shi, Minami Rokkencho, Rev. D.
B. Schneder.

Miyagi Jo-Gakko, Sendai-shi, Higashi Sambancho, Rev.
A. K. Faust, Ph.D.

THEOLOGICAL SCHOOLS.

Tohoku Gakuin, Sendai-shi, Minami-machi-dori, Rev. D.
B. Schneder, D.D.

41.—Southern Baptist Convention.

KINDERGARTENS.

Koishikawa Yochi-en, 58 Kago-machi, Koishikawa-ku, To-
kyo, Mrs. Amano.
Maizuru Yochi-en, 298 Jigyo, Higashi-machi, Fukuoka-shi,
Mrs. C. K. Dozier.
Kokura, Yochi-en, 141 Konya-machi, Kokura-shi, Mrs. J.
H. Rowe.
Yawata Yochi-en, Yawata Baptist Church, Yawata-cho,
Mrs. J. H. Rowe.
Kure Yochi-en, Kure Baptist Church, Kure-shi, Rev. Wada.
Sugamo Yochi-en, Tokyo-shi, Nishi Sugamo, Rev. E. N.
Walne.

MIDDLE SCHOOLS.

Seinan Gakuin, Nishijin-machi, Fukuoka-shi, C. K. Dozier.
Seinan Jo-Gakuin, Itozu, Kokura-shi, J. H. Rowe.

NIGHT SCHOOLS.

Koishikawa Night School, 58 Kago-machi, Koishikawa-ku,
Tokyo, Rev. E. Amano.

42.—Seventh Day Adventists.

MIDDLE SCHOOLS.

Amanuma Gakuin, Tokyo-fu Suginami-machi, Amanuma,
171, Mr. Shohei Miyake.
Nihon San-iku Gakuin, Chiba-ken, Kimitsu-gun, Kanno-
mura, Mr. Andrew W. Nelson.

45.—Foreign Missionary Society of the United Brethren.

KINDERGARTENS.

Harajiku Dobo Yochi-en, Tokyo-fu, Aoyama, 70 Harajiku,
Shibuya Dobo Yochi-en, Tokyo-shigai, Shimo-Shibuya.
Noda Dobo Yochi-en, Noda-machi, Chiba-ken.
Seiai Yochi-en, Otsu-shigai, Zeze-machi, Shiga-ken.
Kobe Dobo Yochi-en, Kobe-shi, Fukiai-machi.

Kyoto Dobo Yochi-en, Kyoto-shi, Higashi Maruta, Kawabata Higashi Iru.

NIGHT SCHOOLS.

Otsu Night School, Otsu-shigai, Zeze-machi, Shiga-ken.

50.—Woman's Union Missionary Society of America.

MIDDLE SCHOOLS.

Kyoritsu Jo-Gakko (Doremus School), 212 Bluff, Yokohama, Miss Clara D. Loomis.

BIBLE TRAINING SCHOOLS.

Kyoritsu Joshi-Shin-Gakko, 212 Bluff, Yokohama, Miss Susan A. Pratt.

51.—Yotsuya Mission.

KINDERGARTENS.

Ushigome Yochi-en, Tokyo-shi, Shimogawa-cho, 3-Chome, Ushigome-ku.

Ushigome Yochi-en, Tokyo-shi, 10 Yochomachi, Ushigome-ku.

Setagaya Yochi-en, Tokyo-shi, 455 Taishido, Setagaya.

Mikawashima Yochi-en, Tokyo-shi, 3021 Mikawashima.

47.—United Christian Missionary Society.

KINDERGARTENS.

Nakazato Yochi-en, Tokyo-fu, Takinogawa, Nakazato, Miss Nakazawa.

Morikawa-cho Yochi-en, Tokyo-shi, Hongo-ku Morikawa-cho, Mr. H. Teranishi.

Matsugaye Yochi-en, Tokyo-shi, Koishikawa-ku, Matsugaye-cho, Mrs. R. D. McCoy.

Tennoji Yochi-en, Osaka-shi, Tennoji-ku, Daido 3-Chome, Miss Rose T. Armbruster.

Akita Yochi-en, Akita-shi, Nakanaga-machi, Miss Jessie Trout.

Honjo Yochi-en, Honjo-machi, Higashi-cho, Akita-ken, Mr. K. Sadashige.

MIDDLE SCHOOLS.

Sei Gakuin Chu-Gakko, Tokyo-fu, Takinogawa, Nakazato, Mr. K. Ishikawa.

Joshi Sei Gakuin, Tokyo-fu, Takinogawa, Nakazato, Mr. Y. Hirai.

THEOLOGICAL SCHOOLS.

Sei Gakuin Shin-Gakko, Tokyo-fu, Takinogawa, Nakazato,
Mr. R. D. McCoy.

(Co-operate with Aoyama)

Joshi Sei Gakuin Shin Gakko, Tokyo-fu, Takinogawa, Na-
kazato, Mr. Y. Hirai.

(Co-operate with Aoyama Gakuin)

COLLEGES.

(Co-operate with Tokyo Woman's Christian College)

ENGLISH SCHOOLS.

Osaka Eigo Gakko (Christy Institute), Osaka-shi, Ten-
noji-ku, Saimon-mae, Mr. W. H. Erskine.

Osaka Joshi Eigo Gakko (Christy Institute), Osaka-shi,
Tennoji-ku, Saimon-mae, Mr. W. H. Erskine.

48.—Universalist Mission In Japan.

KINDERGARTENS.

Dai I Midori Yochi-en, Tokyo-shi, Koishikawa-ku, Takata
Oimatsu-cho, Miss Bernice W. Kent.

Ohayo Yochi-en, Tokyo-shi, Kojimachi-ku, Iida-machi, 4-
chome 5-banchi, Miss Bernice W. Kent.

Dai 2 Midori Yochi-en, Tokyo-shi, Akasaka-ku, 63 Hito-
tsugi-cho, Miss Bernice W. Kent.

Dojin Yochi-en, Shizuoka-shi, 1 Mizuochi-cho, 1-chome,
Mrs. Clifford R. Stetson.

Dojin Yochi-en, 2096 Tennoji-machi, Sumiyoshiku, Osaka,
(Principal), Rev. Keijiro Mizumukai.

56.—Foreign Missions of the Presbyterian Church
of England.

MIDDLE SCHOOLS.

Presbyterian Middle School, Tainan, Formosa, Rev. E.
Band, M.A.

Presbyterian Girls' School, Tainan, Formosa, Miss J. Galt,
B.A.

THEOLOGICAL SCHOOLS.

Presbyterian Theol. College, Tainan, Formosa, Rev. W.
E. Montgomery, B.D.

BIBLE TRAINING SCHOOLS.

Presbyterian Woman's Bible Institute, Tainan, Formosa,
Miss J. Lloyd.

57.—Board of Foreign Missions Presbyterian
Church in Canada.

KINDERGARTENS.

Daitotei Yochi-en, Taihoku, Formosa, Miss Adams.
Bankah Yochi-en, Taihoku, Formosa, Miss Adams.

MIDDLE SCHOOLS.

Tamsui Middle School, Tamsui, Formosa, Rev. G. W.
Mackay.
Girls' High School, Tamsui, Formosa, Miss J. M. Kinney,
M.A.

THEOLOGICAL SCHOOLS.

Theological College, Tamsui Formosa, Rev. Hugh Mac-
Millan, B.A.

NORMAL TRAINING SCHOOLS.

Bible Training School for Women, Tamsui, Formosa, Miss
Hannah Connell.
Nurses' Training School, Taihoku, Formosa, Dr. Gushue
Taylor, (M.S., M.B.L.C.S.)

STATISTICS FOR 1927

Prepared by

T. A. YOUNG P. S. MAYER

LIST OF MISSION BOARDS AND CHURCHES

The initials used are the standard forms for America, India, China and Japan.

1. ABCFM. American Board of Commissioners for Foreign Missions.
2. ABF. American Baptist Foreign Missionary Society.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missions-verein.
4. AFP. Foreign Missionary Association of Friends of Philadelphia.
5. AUBM. Australian Board of Missions (Anglican).
6. AG. Assembly of God.
7. BS. American Bible Society.
British and Foreign Bible Society.
8. CC. Mission Board of the Christian Church.
9. CG. Church of God.
10. CLS. Christian Literature Society.
11. CMA. Christian Missionary Alliance.
12. CMS. Church Missionary Society.
13. EC. Evangelical Church of North America.
14. FMA. General Mission Board of the Free Methodist Church of North America.
15. IND. Independent of any Society.
16. JEB. Japan Evangelistic Band.
17. JBTS. Japan Book and Tract Society.
18. JRM. Japan Rescue Mission.
19. KK. Kumiai Kyokwai (Congregational).
20. LCA. Board of Foreign Missions of the United Lutheran Church in America.
21. LEF. The Lutheran Gospel Association of Finland.
22. MEFB. Board of Foreign Missions of the Methodist Episcopal Church.
23. MES. Board of Foreign Missions of the Methodist Episcopal Church South.
24. MP. Board of Foreign Missions of the Methodist Protestant Church.
25. MSCC. Missionary Society of the Church of England in Canada.
26. NKK. Nihon Kirisuto Kyokwai (Presbyterian and Reformed).

27. NMK. Nihon Methodist Kyokwai (UCC, MEFB, MES).
28. NSK. Nippon Seikokwai (CMS, MSCC, SPG, AUBM, PE).
29. OMJ. Omi Mission.
30. OMS. Oriental Missionary Society.
31. PBW. Pentecostal Bands of the World.
32. PE. Domestic and Foreign Missionary of the Protestant Episcopal Church in America.
33. PN. Board of Foreign Missions of the Presbyterian Church of the United States of America.
34. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
35. RCA. Reformed Church in America.
36. RCUS. Reformed Church in the United States.
37. RC. Roman Catholic Church.
38. ROC. Russian Orthodox Church.
39. SA. Salvation Army.
40. SAM. Scandinavian American Alliance Mission.
41. SBC. Southern Baptist Convention.
42. SDA. Seventh Day Adventists.
43. SE. Sisters of the Epiphany.
44. SPG. Society for the Propagation of the Gospel in Foreign Parts.
45. UB. Foreign Missionary Society of the United Brethren in Christ.
46. UCC. United Church of Canada.
47. UCMS. United Christian Missionary Society.
48. UGC. Universalist General Convention.
49. WM. Wesleyan Methodist Connection of America.
50. WU. Woman's Union Missionary Society of America.
51. YMJ. Yotsuya Mission.
52. YMCA-A. Young Men's Christian Association (American National Council).
- YMCA-T. Government School Teachers Affiliated with YMCA.
53. YWCA. Young Women's Christian Association of the United States of America.

- 54. WSSA. World's Sunday School Association.
- 55. KCA. Kagawa Co-operators in America.
- 56. MBW. Missionary Bands of the World.

FORMOSA

- 57. EPM. Foreign Missions of the Presbyterian Church of England.
 - 58. PCC. Board of Foreign Missions, Presbyterian Church in Canada.
-

STATISTICS

495

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
19. KK	67	16	4	18	29	0	0	0	0	248	145	89	14	248
20. LCA	42	15	0	15	12	0	0	0	0	89	20	50	19	56
21. LEF	14	6	0	6	2	0	0	0	0	15	4	7	4	15
22. MEFB	71	16	1	16	38	0	0	0	0	293	31	54	208	257
23. MES	75	21	4	23	27	0	0	0	0	81	0	44	37	81
24. MP	14	4	0	3	7	0	0	0	0	134	20	62	52	101
25. MSCC	1869													
26. NKK	—	—	—	—	—	—	—	—	—	377	208	169	0	169
27. NMK	—	—	—	—	—	—	—	—	—	360	133	129	98	227
28. NSK	224	54	9	51	110	2	1	2	0	311	200	50	61	111
29. OMJ	6	0	2	2	2	0	0	0	0	24	1	10	13	23
30. OMS	2	0	1	1	0	0	0	0	0	206	44	92	70	206
31. PBW	5	2	0	1	2	0	0	0	0	10	2	7	1	7
32. PE	1859													
33. PN	59	18	0	17	24	0	0	0	0	196	15	70	111	166
34. PS	51	20	0	20	11	0	0	0	0	116	36	60	20	108
35. RCA	40	12	2	11	15	0	0	0	0	106	9	77	20	77
36. RCUS	51	14	5	18	14	0	0	0	0	211	40	103	68	142
37. RC														
38. ROC	1877													
39. SA	17	8	0	8	1	0	0	0	0	432	182	35	215	432
40. SAM	4	2	0	1	1	0	0	0	0	10	6	4	0	10
41. SBC	19	6	0	6	7	0	0	0	0	113	16	96	1	98
42. SDA	22	5	6	11	0	0	0	0	0	20	4	15	1	16
43. SE														
44. SPG	1873													
45. UB	6	3	0	3	0	0	0	0	0	35	12	7	16	35

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
46. UCC	81	22	1	21	37	0	0	0	0	332	10	70	252	305
47. UCMS	18	6	0	6	6	0	0	0	0	109	21	40	48	69
48. UGC	7	2	0	2	3	0	0	0	0	16	5	1	10	16
49. WM	0	0	0	0	0	0	0	0	0	2	0	2	0	2
50. WU	4	0	0	0	4	0	0	0	0	31	5	4	22	27
51. YMJ	9	3	0	3	3	0	0	0	0	62	10	34	18	62
52. YMCA	30	0	16	13	1	0	0	0	0	48	0	48	0	48
53. YWCA	24	0	0	0	24	0	0	0	0	45	0	0	45	45
54. WSSA	2	0	1	1	0	0	0	0	0	6	0	3	3	6
55. KCA	1	0	0	0	1	0	0	0	0	0	0	0	0	0
56. MBW	3	1	0	1	1	0	0	0	0	10	2	4	4	10
57. EPM	25	5	5	7	8	4	0	1	0	132	13	88	31	119
58. PCC	17	3	3	6	5	2	0	2	0	119	60	20	39	115
	1211	299	85	347	480	8	1	5	0	4978	1353	1791	1834	3979

C. EVANGELISTIC

	15	16	17	18	19	20	21	22	23	24	25
15. Organized Churches.											
16. Self-supporting Churches.											
17. Preaching places, not in 15.											
18. Communicants added.											
19. Total Columns 20 & 21.											
20. Communicants.											
	15	16	17	18	19	20	21	22	23	24	25
2. ABF	32	11	17	513	4666	4666	0	128	500	9065	¥46842
3. AEPM	4	1	3	12	534	524	10	5	6	198	3680
4. AFP	9	0	5	36	677	677	0	21	49	1286	3679
6. AG	2	0	2	0	110	110	0	9	12	572	0
7. BS											
8. CC	16	1	12	86	1980	1980	0	34	95	1793	8052
9. CG	3	0	1	0	120	120	0	5	20	325	0
11. CMA	15	4	7	107	483	483	0	28	56	1100	8350
13. EC	30	1	10	286	1984	1984	0	48	192	3688	23028
14. FMA	13	5	4	223	1308	727	581	29	105	1544	9228
16. JEB	5	0	0	0	170	170	0	18	31	834	2233
18. JRM	0	0	1	0	75	75	0	2	5	100	
19. KK	169	83	112	3163	27837	27837	0	240	1500	24123	444,369

21. Baptized non-Communicants.
 22. Sunday Schools.
 23. S. S. Teachers.
 24. Teachers and Pupils.
 25. Contributions to Christian Work
 in Yen.

	15	16	17	18	19	20	21	22	23	24	25
20. LCA	25	0	8	257	1237	988	249	50	153	3020	13,082
21. LEF	8	0	15	42	1340	1340	0	14	32	477	1,759
24. MP	20	6	34	286	2894	2894	0	52	175	3557	21572
26. NKK	261	127	57	2444	43994	40097	3897	464	1981	37201	664278
27. NMK	202	83	142	2388	30,088	30088		569	2025	44336	283833
28. NSK	245	36	44	1230	23141	13644	9497	337	1200	20940	189884
29. OMJ	0	0	7	8	92	73	19	13	64	569	798
30. OMS	150	84	0	2057	6374	6374	0	193	453	7971	147202
31. PBW	6	0	0	667	184	120	64	8	11	241	1485
33. PN	56	0	42	270	3504	3504	0	96	456	7296	28492
34. PS	28	0	57	225	1590	1590	0	98	120	4843	21439
35. RCA	17	0	14	101	1040	900	140	43	85	1399	5760
36. RCUS	44	10	48	544	5933	5549	384	108	394	8418	39677
39. SA	0	0	112	0	0	0	0	112	358	7141	455546
40. SAM	9	1	10	63	662	662	0	17	37	837	6427
41. SBC	17	6	12	191	2022	2022	0	35	176	2401	21965
42. SDA	10	0	5	60	480	480	0	12	34	512	25000
45. UB	20	4	3	216	1868	1868	0	30	149	2417	18893
47. UCMS	21	3	12	169	1865	1865	0	35	147	2492	18219
48. UGC	5	0	0	36	333	333	0	8	41	620	1500
49. WM	2	0	1	29	62	62	0	3	18	240	962

	15	16	17	18	19	20	21	22	23	24	25
50. WU	3	0	3	16	86	85	1	43	45	1528	600
51. YMJ	8	4	58	231	665	665	0	66	150	2800	3696
56. MBW	3	0	3	30	160	90	70	7	7	516	2146
57. EPM	111	20	0	345	13145	6402	6743	68	605	5010	50884
58. POC	83	7	0	87	5863	2898	2965	40	264	2393	34805

Total1652 497 856 16418 188566 163946 24620 3088 11760 213803 ¥2629365

N.B. Figures of the Roman Catholic Church and of the Greek Catholic Church could not be secured and are therefore not included.

The three Methodist missions are included under the Japan Methodist Church.

All the Episcopalian and Anglican missions are included under NSK.

The Presbyterian and Reformed Church figures are partly included in the NKK statistics.

The American Board figures are included in those of the Kumiai Church.

D. EDUCATIONAL WORK

	26	27	28	29	30	31	32	33	34	35	36	37
26. Kindergartens.												
27. No. of Pupils.												
28. Primary Schools.												
29. No. of Pupils.												
30. Middle Schools, Men.												
31. Enrollment.												
32. Middle Schools, Women.												
33. Enrollment.												
34. Theological Schools, Men.												
35. Enrollment.												
36. Bible Training Schools, Women												
37. Enrollment.												
2. ABF	23	1256	0	0	1	532	3	817	0	0	1	19
3. AEPM	1	40	0	0	0	0	0	0	0	0	0	0
4. AFP	4	132	0	0	0	0	1	230	0	0	0	0
8. CC	7	413	0	0	0	0	0	0	0	0	0	0
11. CMA	0	0	0	0	0	0	0	0	1	8	0	0
13. EC	15	679	0	0	0	0	0	0	0	0	1	32
14. FMA	0	0	0	0	0	0	0	0	1	18	0	0
16. JEB	0	0	0	0	0	0	0	0	2	26	0	0
19. KK	32	1574	1	49	1	965	7	2553	2	63	1	22
20. LCA	4	180	0	0	1	692	1	110	1	14	0	0
21. LEF	1	40	0	0	0	0	0	0	0	0	0	0
22. MEFB	17	705	0	0	3	2290	5	2264	1	99	1	33
23. MES	30	1284	1	232	1	766	1	358	1	51	1	19

STATISTICS

501

	26	27	28	29	30	31	32	33	34	35	36	37
24. MP	6	378	1	166	1	1086	1	317	0	0	0	0
28. NSK	45	1661	0	0	2	1265	3	1347	2	52	1	29
29. OMJ	2	32	0	0	0	0	0	0	0	0	0	0
30. OMS	0	0	0	0	0	0	0	0	1	40	1	22
33. PN	10	655	0	0	0	0	4	1421	0	0	0	0
34. PS	13	395	0	0	0	0	1	400	1	40	0	0
35. RCA	0	0	0	0	2	945	2	553	1	13	0	0
36. RCUS	9	328	0	0	1	536	1	237	1	25	1	23
39. SA	1	83	0	0	0	0	0	0	1	30	1	28
41. SBC	6	175	0	0	1	468	1	315	1	11	0	0
42. SDA	0	0	0	0	1	20	1	15	0	0	0	0
45. UB	8	359	0	0	0	0	0	0	0	0	0	0
46. UCC	38	1871	2	380	0	0	3	556	0	0	0	0
47. UCMS	8	395	0	0	1	205	1	350	0	0	0	0
50. WU	0	0	0	0	0	0	1	106	0	0	1	30
51. YMJ	4	200	0	0	0	0	0	0	0	0	0	0
57. EPM	0	0	0	0	1	228	1	203	1	22	1	53
58. PCC	2	105	0	0	1	220	1	80	1	16	1	35
Totals	286	12940	5	827	18	10218	39	11949	19	528	12	346

D. EDUCATIONAL WORK

	38	39	40	41	42	43	44	45	46	47	50	51	52
38. Colleges, Men.													
39. Enrollment.													
40. Colleges, Women.													
41. Enrollment.													
42. Industrial Schools.													
43. Enrollment.													
	38	39	40	41	42	43	44	45	46	47	50	51	52
44. Night Schools.													
45. Enrollment.													
46. Normal Training Schools.													
47. Enrollment.													
50. Nurses' Schools.													
51. Enrollment.													
52. Educational fees, Yen.													
2. ABF	1	50	2	123	0	0	11	828	0	0	0	0	¥3625
3. AEPM	0	0	0	0	0	0	2	53	0	0	0	0	1634
4. AFP	0	0	0	0	0	0	1	35	0	0	0	0	16223
8. CC	0	0	0	0	0	0	1	20	0	0	0	0	4857
13. EC	0	0	0	0	0	0	0	289	1	21	0	0	20552
19. KK	1	2173	3	982	0	0	4	333	2	114	0	0	400000
20. LCA	0	0	0	0	0	0	0	0	0	0	0	0	43747
21. LEF	0	0	0	0	0	0	0	0	0	0	0	0	473
22. MEFB	1	940	1	126	0	0	2	164	0	0	0	0	365146
23. MES	1	1013	2	326	0	0	2	1072	1	51	0	0	225000
24. MP	0	0	0	0	0	0	0	0	0	0	0	0	75000
28. NSK	1	914	0	0	2	185	4	71	0	0	1	45	202294
29. OMJ	0	0	0	0	0	0	2	31	0	0	0	0	277

	38	39	40	41	42	43	44	45	46	47	50	51	52
33. PN	0	0	0	0	0	0	0	0	0	0	0	0	127596
34. PS	0	0	1	70	1	60	0	0	0	0	0	0	20000
35. RCA	1	180	0	0	0	0	0	0	0	0	0	0	104368
36. RCUS	1	328	1	175	0	0	0	0	0	0	0	0	67839
41. SBC	1	282	0	0	0	0	0	0	0	0	0	0	51000
45. UB	0	0	0	0	0	0	2	87	0	0	0	0	8279
46. UCC	0	0	0	0	1	36	6	229	1	37	0	0	85634
47. UCMS	0	0	0	0	0	0	1	450	0	0	0	0	50000
50. WU	0	0	0	0	0	0	0	0	0	0	0	0	5580
52. YMCA	0	0	0	0	0	0	9	4253	0	0	0	0	
57. EPM	0	0	0	0	0	0	0	0	0	0	0	0	42746
58. PCC	0	0	0	0	0	0	0	0	0	0	1	9	11000
Total	8	5880	10	1802	4	281	49	7915	5	223	2	54	1932870

E. MEDICAL WORK

	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
53. Native Physicians, Men.															
54. Native Physicians, Women.															
55. Trained Assistants, Men.															
56. Trained Assistants, Women.															
57. No. Hospitals & Sanitoriums.															
58. Total No. Beds.															
59. No. In-patients treated.															
60. No. Dispensaries.															
	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
2. ABF	0	0	0	0	0	0	0	2	9165	0	0	0	0	0	0
15. IND	3	0	0	3	7	70	70	2	2128	2198	0	50	170	300	38014
16. JEB	2	3	1	6	1	30	171	1	730	149	0	76	901	5969	5752
19. KK	3	0	2	2	1	6	4	0	0	0	0	85	1336	27436	—
28. NSK	37	2	14	3	2	208	1759	2	54710	0	0	0	6475	86905	339300
29. OMJ	2	0	0	0	1	50	114	0	0	0	0	30	295	12037	42075
39. SA	5	1	0	0	1	170	305	2	14177	0	0	759	14482	64866	62919
46. UCC	1	0	1	2	0	0	0	1	0	0	0	0	11430	0	2400
47. UCMS	1	0	0	0	0	0	0	1	2750	0	0	0	0	2750	15840
57. EPM	1	0	1	0	1	145	2873	0	0	0	977	373	3637	12711	15840
58. PCC	1	0	5	1	1	80	668	1	10535	0	129	230	3343	10535	19500
Totals	56	6	23	17	15	759	5964	12	94195	2347	1106	1604	42069	223509	¥525950

F. PHILANTHROPIC WORK

	68	69	70	71	72	73	74	75	76	77	78
68. No. Orphanages.								74. Total inmates.			
69. Total inmates.								75. No. Rescue Homes.			
70. No. Leper Asylums.								76. Total inmates.			
71. Total Inmates.								77. No. Industrial Homes.			
72. Christians in Column 71.								78. Total Inmates.			
73. No. Institutions for Blind.											
	68	69	70	71	72	73	74	75	76	77	78
14. EC	1	47	0	0	0	0	0	0	0	0	0
15. IND	2	116	3	320	0	0	0	0	0	0	0
18. JRM	0	0	0	0	0	0	0	1	50	0	0
19. KK	2	172	0	0	0	0	0	4	163	3	168
20. LCA	1	20	0	0	0	0	0	0	0	3	150
22. MEFB	1	11	0	0	0	1	33	0	0	0	0
24. MP	0	0	0	0	0	1	45	0	0	0	0
28. NSK	3	84	2	180	0	1	65	0	0	0	0
39. SA	0	0	0	0	0	0	0	3	49	3	271
46. UCC	3	99	0	0	0	0	0	0	0	3	118
Total	13	549	5	500	0	3	143	8	262	12	707

G. LITERATURE PRODUCTION

79. No. Christian Books Published this year.
 80. Total No. Books sold this year.
 81. No. Portions or tracts published this year.
 82. Total No. sold this year.
 83. Amount in Yen received for sales this year.

	79	80	81	82	83
7. BS. (Brit.)	72839	80441	232341	237901	0
7. BS. (Amer.)	528041	655921	120000	100000	95821
10. CLS	0	74487	15000	0	24343
17. JBTS	20000	0	190000	587012	63001
21. LEF	7000	675	24000	0	301
28. NSK	0	15812	0	11619	13207
29. OMJ	0	474	3000	3000	6328
30. OMS	25000	2200	10000	4000	15000
31. PBW	0	0	110000	110000	0
39. SA	83497	88784	1363790	951020	49705
41. SBC	4735	6243	185994	202000	8272
46. UCC	0	0	50000	60000	6000
Total	741112	925037	2304125	2266552	¥281978

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